

SUGGESTIONS
FOR
SOCIAL HELPFULNESS.

REV. D. J. FLEMING, M.A., M.Sc.,

Forman Christian College, Lahore.

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“Say not the struggle naught availeth,
The labour and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been they remain.
If hopes were dupes, fears may be liars ;
It may be, in yon smoke concealed,
Your comrades chase e’en now the fliers,
And, but for you, possess the field.
For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creaks and inlets making,
Comes silent, flooding in, the main.”

भारती

क्रमिक
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SUGGESTIONS FOR SOCIAL HELPFULNESS

INTRODUCTION.

THE OBJECT OF THIS BOOK.

Service should be the overflow of an abundant life. Its forms and expression will be as richly varied as that life itself. No "Manual" then can catalogue the possibilities nor *define* the range of service. But such a book can be suggestive--can start new veins of thought and activity in those who have the great essential—a quickening touch with the Source of Life. It is hoped that this book may prove suggestive of some of the avenues of helpfulness that open out on every side to the heart-willing man, and that it may be a help in training students to enter intelligently into conscious and co-operative work of bringing about a better society. It is written with the conviction that intelligent and effective community life is one of the real aims of education; that even while a student, each man should make a beginning in understanding the opportunities and responsibilities of citizenship; and that guided attempts at definite practical helpfulness are the necessary conditions from which may grow that purposeful thinking and that larger useful-

ness which should characterize a student's later life. The aim of this book, then, is to awaken the desire to be helpful; to suggest channels along which that desire may realize itself in action; to inculcate a sense of responsibility; and to make possible the forming of conscious ideals through the practice of them.

THE METHOD.

We have given a large place throughout to a statement by students of their attempts at service—humble though they may be—believing that there is more stimulus in an account of things actually done, than in a mere statement of the theoretical value of education through social helpfulness. We have drawn freely from any source that bid fair to offer really practical suggestions; for experience has shown that even where hearts are willing, directions for service must be detailed if much is to be accomplished.

LEARNING BY DOING.

Every one now recognizes that a student makes much better progress by handling materials and doing things, than by merely reading about them. Every University in India is insisting, as never before, on well-equipped laboratories; and in most of the Provinces, every student of science has to do more or less practical work. Teachers are convinced that a student cannot understand specific heat until he has weighed out some metal, and by the use of thermometer and calorimeter has found it for himself. They feel that he cannot know hydrogen from the pages of a book, but must actually discover its properties himself. This

"Laboratory Method" has been applied not only to physics, chemistry and biology, as in our Indian Universities, but also in some advanced places in England and America, to mathematics, to psychology and to sociology. In short, we have discovered that we learn best *by doing* and that we know best those things which we have actually discovered in our own experience. We believe that training for citizenship requires this same laboratory method.

SOME ASSUMPTIONS.

This book assumes that there is a large body of teachers deeply interested in the moral development of their students, and that there are hosts of students who will gladly follow a leader into paths of service. It assumes that while men may differ as to the effectiveness and advisability of direct moral instruction, all can agree that conscious ideals are formed through the practice of them; and that while the intellectual apprehension of ethics and religion may never of themselves make a man moral and religious, yet progress does come from doing things in a moral and religious way. It assumes that "Education for service" is a sound keynote; that there are teachers who recognize as their widest opportunity and greatest privilege the struggle to help young students discover their own highest possibilities for social helpfulness through initiation and co-operation, so that while they are yet in school they may take the first steps toward acquiring one of the finest factors in full manhood. For those, then, who are convinced that impressions which simply

come in from a book to a pupil's eye, or from a lecture to his ear, but which do not modify his active life, are impressions which are largely lost, this outline of service which has in various places been found practical may prove of interest and value.

DEFINITION OF SOCIAL SERVICE.

"Social Service" has been variously defined as "Any service on the part of the individual or group for the betterment of humanity"; "Any effort made to improve the condition of society"; "That form of effort for the betterment of men which has in view the uplifting of the group rather than simply individuals without reference to their social relations." With us it shall include not only personal hand-to-hand work with an individual for the betterment of society, but those larger, more organized collective efforts for the amelioration of mankind. We must guard ourselves, however, against taking any one class of activities and saying "This is service". For service is as large and varied as life itself.

SYMPATHIES CULTIVATED.

Service is response to a need. But sympathies must be cultivated which will answer instinctively to the call of our fellow-men. To this end some definite and daily rendering of service is advisable, thus building up the habit of helpfulness. Nothing done with this motive can be insignificant or trivial.

"Small service is true service while it lasts.
The daisy by the shadow that it casts,
Protects the lingering dew-drop from the sun."

And after all individuals are the units out of which the nation is formed ; and any help, however humble, to the individual is work for one's country. Do not despise then the small opportunities. The development of an attitude of willingness and inclination to actually *do*, are the significant things. The persistent effort to give every man a lift when possible, to make everybody we come in contact with a little better off, to radiate sunshine, cheer, hope, good will, to scatter flowers as we go along, not only brings light and joy to other hearts, but opens wide the door to our own happiness. Much of this quiet service to others may be done without attracting any attention and therefore without the embarrassment connected with larger, more public forms of helpfulness. Life itself becomes increasingly interesting as response to this attitude is developed.

REALIZATION OF STEWARDSHIP.

Talents are given to be used for God ; and no man is excused from doing what he can, because he can do little. Stewardship means the responsibility for the proper use of the talents God has given. (See Matt. XXV. 14-30). Sir Oliver Lodge says :—" Events do not happen without adequate cause ; and in so far as agents, stewards or trustees rest on their oars, or misuse their opportunities, improvements now possible will not be accomplished. We must regard ourselves as instruments and channels of the Divine action ; even in a few things we must be good and faithful servants. It is our privilege to help now in the conscious evolu-

tion and development of a higher life on this planet." Notice here the necessity for initiative and sense of responsibility. For many the question is not, how much talent have I; but, how much *will* to use the talent that I have.

THE EFFECT OF SERVICE ON SELF.

The story is told of a great king who had one little son whom he worshipped. The boy had everything he desired, all that wealth and love could give; no wish was ungratified, but he was not happy. His face was always disfigured by a scowl of discontent. One day a great magician came to the palace of the king, and told him that he could make his son happy and turn his scowls into smiles. "If you can do this," said the king, "I will give you whatever you ask." The magician took the boy into a private chamber and wrote something with a white substance on a piece of paper. He gave the paper to the boy and told him to go into a darkened room and hold a lighted candle under it and see what would happen. Then the magician went away. The young prince did as he was instructed, and the white letters, illuminated by the light from beneath, turned into a beautiful blue, and formed the words: "Do a kindness to some one every day." The prince followed the magician's advice and soon became the happiest boy in his father's kingdom. No life is really happy until it is helpful, is really successful until it is radiant with joy and gladness, the gladness of good cheer, of good will toward everybody, of the spirit of brotherhood toward all men. Only by

giving ourselves can we hold what we have, can we grow.

EXPERIENCE MUST PRECEDE APPRECIATION.

Many men say that when they know, they will act; modern thought is emphasizing the truth that when they act, they will know. Light will come through doing, and not through dreaming. It is very hard to have correct ideas about social reform or uplift until one has actually attempted to take a share in these problems. Reverence for any ideal comes only when its meaning has been made definite in experience. In other words experience makes both understanding and appreciation possible. Mighty convictions are born through truth lived out.

LATENT TALENT.

Students who have been Captains of Teams, Prefects, Managers of Boarding Houses, Secretaries of College Societies, have stores of latent service and responsibility in them which only need to be directed to bear fruit. When such a man leaves college he hungers for chances to express himself. He needs to be shown how to translate his school patriotism into something which will enrich his new sphere of life. And this end will be accomplished if his school or college life has made him realize that there are others in the world less fortunate than himself, and that when he comes to man's estate it will be his duty to take an interest in such people and help them where he can. Many students are often pathetically anxious not to throw away their early years, and they should be helped to

see how they may become real men. Training for service is lifelong, however, and only the beginnings can be made in any school or college.

A PLEA FOR SPECIALIZATION.

Far more things are suggested here than any one man should attempt. We advise a student to think carefully over the possibilities and then choose *one* form of service. Let him persist in this until something has been accomplished. Difficulties will of course arise, and discouragements come. These are to be expected and give the very material out of which education is to come. Men might easily lay the foundations while in college of that expert knowledge of some form of social work that would enable them to become authorities of their communities on this subject later on. India needs men who know much and accurately about one thing, rather than men who have dabbled in many. If one is to attain the greatest good, and secure the highest efficiency for service, one must specialize in one or more departments of his subject. By a carefully selected and well-defined limitation and concentration of effort, he may by observation, inquiry, and experiment with well-ordered deductions, accomplish much. Many of the lines herein suggested are worthy of being adopted as the special life study and expression of one's leisure hours. We cannot emphasize too much the necessity of taking one line of service at a time and mastering the conditions involved in it.

II. EDUCATION.

NEED OF ACTUAL EXPERIENCE.

Students make great speeches in their Literary Societies and great speeches are made to them about the necessity of the spread of education. But here again of more value than a score of lectures, is one summer vacation spent in an honest attempt to solve the question in one's own town, in one's own family, facing with tender sympathy the inevitable hardships and opposition. The would-be-reformer must be willing to go where he urges others to follow, and the visionary ideals of Literary Societies may thus be sobered and tempered by contact with actual life. Hence we regarded it as real education for citizenship when 60 students of a Punjab College pledged themselves to carry on some form of home education during their summer vacation.

INDIA MUST BE SELF EDUCATED.

Some one has said "the chief difference between India and Japan is that in Japan 95 per cent. of the population over six can read and in India 95 per cent. cannot." There can be no doubt that one of the chief causes that has brought Japan into the first rank as a nation is education. If India wishes to take her proper place she must educate herself—really educate herself—the Government can't do it all. For as has been pointed out, besides the almost prohibitive cost of educating a country of three hundred millions of people in organized State Schools, it is a fact that

education imposed on a people from above has not the moral effect of education which is the result of effort and self-sacrifice.

1. HOME EDUCATION.

WHERE TO BEGIN.

Any reformer worth the name must be willing himself to go where he wishes the people to follow. To quote from the Editor of the *Indian Social Reformer*: "In your own person, in your own family circle, face the preliminary hardships and opposition which pave the way for the masses toward higher social and spiritual ideals." And yet this must be done with most loving sympathy. In home education the instruction of the women stands out as a most real service to one's country, for their co-operation is necessary in all reforms affecting the family life. The present high percentage of illiteracy amongst women, is a tremendous obstacle to progress in almost every direction. But the strategic point in the family is the child. Phillips Brookes once said: "He who helps a child, helps humanity with a distinctness, with an immediateness, which no other help given to human creatures in any other stage of their human existence can possibly give again. By helping children we help humanity at its best end."

HOW TO MAKE THIS PRACTICAL.

Begin by looking over your own home circle asking the questions: "How can I, a college student, help on this ideal in my own household?" Are there any who cannot read and write? Especially is there any

child who is not going to school or receiving proper education? If you find such, this is the place to begin. If there is no suitable school at hand, or if there is a decided objection to schools, undertake the education yourself. This can be done, as many are proving every day, but it will mean giving leisure, it will mean persistence and regularity, and hopefulness. You may be able to share the work with other members of your family, but in any case make the beginning with the simplest first books of reading and writing in the vernacular.

SPIRIT IN WHICH IT IS TO BE DONE.

If the student goes back to his village in vacation to strut about its lanes and streets with the proud air of a thrice born; if he assumes before his elders a superior bearing; such help as has been suggested may not prove acceptable. But if the student goes back to his home, lays aside the clothes he has adopted for his college life and appears in the garb most natural to the village; if he is quick to get the water or do other acts of household service, just as before he went to college; if, in short, he is humble and loving, almost anything can be done. Many, many are the parents, who have been sacrificing much to send their boys to college, who find that on their return from college their children are restless in the home, want to run off to some hill-station for study, and are even ashamed of those who bore them. Manifestly home education does not best proceed from such as these. To honour and to make happy those who

gave one life, is in itself student service of the highest kind.

SOME REPORTS.

In these attempts by students, the significant thing is not the magnitude of the result, but the seriousness of the purpose, and the experience thereby gained. Such simple reports as the following stand for a very real education on the part of the student :—
“I taught the women of my family two hours daily. After they were learning, we urged them to tell other girls of that street the advantages. After a short time many girls came to us to learn.”

“I taught the members of my family and rehearsed before them the news of the scientific world. I took great pains to make them understand about the North Pole, and to make my words stand on the same footing as theirs. Besides teaching my younger brother and sister their regular school tasks, I devoted my evening hours to amuse them by showing pictures in *The Times of India*.”

A fourth year student writes : “I tried to expound certain scientific theories of the day to the women of my family, as a means of proving the groundlessness of superstition. After supper at sunset, we enjoyed very varied conversation. Whenever a natural phenomenon or a discovery of the age was mentioned, each woman had her own particular reason (generally supernatural and superstitious, but full of intelligence) to account for it. It was easy enough to disprove these innocent statements and give instead

more probable ones which were always accepted eagerly and in very good spirit."

RAISING THE PURDAH.

The gradual lightening of the burden of the *purdah* system is intimately connected with this home education—and here as Rev. C. F. Andrews says "much may be done without offending either the true tradition or the good taste of the country. To take out into beautiful country, from time to time, those of your own family who are growing up in the seclusion of the home, to give them some of the joy and health which comes from the fresh air, is quite possible without any undue breaking down of habits of retirement and modesty which have their truly noble side. I have seen this being carried into practice by educated Indian gentlemen in most wholesome and self-sacrificing ways. The time which otherwise would be spent selfishly in their own amusement, has been given up to the unselfish care for the gentle members of the family, who otherwise would be like prisoners in confined rooms. Indian students are learning rapidly the advantage of good air and wholesome exercise for themselves. Let them share these benefits with others."

WORK BEYOND YOUR HOME.

If in your own home both the boys and girls are receiving proper education, look over your own town or village, and see what can be done to improve the education of less fortunate children. Schools already established need to be helped forward by support, assistance in teaching, sending more pupils, etc. You may

be able to establish a little school of your own ; or as has often been done by students, you may be able to interest those older and better off than yourself to move in the matter. Nothing that you can do to forward education is really insignificant.

2. VISITING & STIMULATING VILLAGE SCHOOLS

POSSIBILITIES.

College students are looked up to by the village lads, and it is a stimulus to these young pupils to have college men drop in at the school and show their interest and encouragement. By hearing a few read, by looking at the working of others, by hearing possibly a recitation or so, by bestowing a few simple prizes of pencils or books or knives, a very real stimulus can be given to these village boys, whose parents barely believe in education. These simple little prizes should be purchased before the end of the College term, so that they may be taken back to the village in vacation.

A STUDENT EXPERIENCE.

Of an attempt of this nature a Third Year student writes :—"Yesterday I started out at 12 P.M. with a room-fellow of mine bent on doing something in the way of Social Service. First we went into the city and found out with great difficulty a few places where there were schools and *pathshalas* conducted by Pandas. Some of them were closed, in others we could do nothing because they were studying Sanskrit and we ourselves were quite ignorant of it. Moreover, it was difficult to collect boys because they feared us, who

were strangers, and thought we would lead them astray.

"Being unsuccessful in the city, we went to a near-by village, taking with us for the boys little presents which consisted in Urdu primers, copy books and pencils. Fortunately enough, the school there was open. We saw their teacher and after getting his permission we examined the boys of different classes in Geography, in Urdu reading and general subjects. We gave prizes to those who answered best. Then we asked them if there were any boys who wanted to learn, but their parents could not afford it. We found out two such boys, one of them was a Sikh student whose father had died and whose uncle worked in a mill on small salary. We went to him and offered our help to get the boy admitted in the school. He did not accept our offer but agreed to send him to school before next Saturday. He was very much delighted to talk to us and treated us in an obliging manner. The other was also an orphan whose father had been working on a farm. But as the boy was not present, we asked the young students of the school who knew him, to bring him to school next Sunday where we promised to get the boy admitted to school and supply him with the Urdu primer and pay his fees. We asked them to find out some other boys also who were helpless. So God willing, we will go there next Sunday."

3. ASSISTING IN VILLAGE SCHOOLS.

Very many of these village schools are understaffed; the village Master may not have sufficient

vacation to enable him to do his best work ; he may not come into contact with educated people and hence may suffer from lack of intellectual stimulus. All these are reasons for showing an interest in the school and offering to undertake some voluntary teaching. This, of course, should be done in consultation with the School Inspector.

One might undertake also to look after the games (see Chapter VII) ; or to teach devotional songs ; or to assist the Managing Committee in some way.

4. GENERAL ENCOURAGEMENT OF EDUCATION.

STUDENT EFFORTS.

One student reports : " I encouraged the people to send their children to the village school, and the result was that the Roll rose from 32 to 38." Another says : " During the vacation, I encouraged the people of my town to read, and showed them the superiority of it by presenting examples from the highly civilized countries of the world."

Still another reported : " As our village is a very small one there are only ten boys who read in school. When they came back from their school they came to me, as I had told them to come beforehand. I taught them their lessons and removed their difficulties. They read with me for nearly two months. The outcome was that they began to be considered among the good students of their class."

Much could be done by College students for female education if each would insist on being given an educated wife. In some Colleges students have

pledged themselves not to marry until they have reached a certain age, and not to marry an uneducated girl.

OTHER WAYS OF ENCOURAGING EDUCATION.

“Such occasions as fairs may also be utilised in explaining the advantages of education. The illiterate labourers and artizans should be shown the way in which the three “Rs” would be useful to them in their daily work,—how there would be less possibility of their being cheated by those under whom they work, as well as by the shopkeepers and wicked money-lenders. Examples of such cheating should be shown to them; also cases of men who escaped, simply because they could read and write, should be brought to their notice. Passages from books which treat of the subjects with which they are concerned, may be read out to them, and curiosity aroused in them. The office-peons, etc., should be approached with the possible hope of promotion and the good-will of their employers; and, above all, every one should be told that he will be able to read some of his religious books and know things for himself, and also to spend his time much more profitably; and that he will be able to correspond with his relatives at a distance and to read letters sent by them, for which purpose, as things now are, he has to depend upon others, and to pay.”

If you go into almost any village a group of children can be gathered together. A little inquiry may reveal one or two who can read. Give them a

book, and if it is no more than the recognition of *a life* and *te*, hear them and encourage them before the rest. A little gift along with the commendation will act as a stimulus to all the rest.

5. HELPING TO START VILLAGE SCHOOLS.

STUDENT EFFORTS.

Large projects for the cause of education have benefited by student aid, and thereby furnished to the student the invaluable benefit which attaches to all laboratory as opposed to merely theoretical training. One student last summer spent 12 days in visiting 15 villages, thus securing 100 signatures from leading men to a petition for a primary school, which was thus obtained. Another stirred up his Sabha so that a girls' school was started. One student urged the lambardar of his village to send in application after application for a school, because the authorities had refused to erect any school in his village; sometime back the sanction was received.

HOW ONE SCHOOL HAS STARTED.

Another student took fifty Hindi First Readers to his town and distributed them amongst the women of his neighbourhood, with the idea that if they possessed in their hands the first book, they might persuade some one to begin teaching them. He also persuaded a relative who was Secretary of his Sabha to call a meeting in which the teaching of wives and daughters was urged. As a result a school was

started, and at the last account it had 22 pupils with a widow voluntary teacher. This incident shows what can be done by a student who really is in earnest, for in this particular case the student stuttered badly and had to work through others. There must be many communities ripe for such movements, if some one who *believes* will only lead the way.

Instances such as these might be multiplied, we suppose, by any interested observer, but far more could be done if teachers and friends were free with stimulus, appreciation and guidance.

SMALL BEGINNINGS.

Besides this students have, when friends have pointed out the way, undertaken a harder task. It is no easy thing to gather together a few restless village children and teach them for a few hours a week, but more than one student has used his leisure in this way. Expensive buildings, elaborate text books, and a great outlay of money are not needed. Zeal can be shown and the slow results attained with a few books, a verandah and hours of self-sacrifice. After a student has taught a sweeper to read Urdu, as more than one has done, the depths of the needs of India mean something definite to him. If you can inspire several others to volunteer for this sort of teaching, so much the better, and the fellowship will be a real help. But demonstrate that you yourself believe in it by giving your own leisure hours to it. Prove your zeal by deeds. Friends, buildings, money will be forthcoming for the man who shows belief by life and action, and not alone by talk.

6. SCHOOLS FOR DEPRESSED CLASSES.*

THE OBLIGATIONS.

"Almost every village has its depressed class of people. They are there because they are useful and necessary to the social and hygienic well-being of the community. That such useful people are not only neglected but even despised, shows the condition of mind to which they have sunk. To improve their social condition by teaching and uplifting them generally and gradually, is a duty which every real son of the motherland will recognize as one never to be neglected. From the details given below, it will be seen that the sacrifice implied in doing it, is not really very great. What is really required in this case is the proper attitude towards the whole question.

Schools for the depressed classes may be (a) Day Schools as well as (b) Night Schools.

TYPE OF DAY SCHOOL.

"(a) To start a day school, what has primarily to be taken into consideration is the convenience of the pupils. The students who would attend these day schools will not be elderly men, but young boys, many of whom have generally to help their parents for an hour or two in the morning and also for as much time in the evening. So, school conducted from 11 A.M. to 3 P.M., will admirably suit the convenience of these boys; they are thus free to help their parents in their work. This school will require nearly Rs. 100 a year; but a shed

* Sections 6, 7, and 8 excepting the last three paragraphs are taken from an article, by N. G. Paranipye, "Sons of India," August, 1909.

will have to be specially erected in most places for this purpose, as it will be rather difficult to get a building, which will have to be situated in a separate locality. A Hindu (some old pensioned school master or a literate constable would be available) can teach these boys even without touching them, if necessary: and if he find he is polluted, a bath will easily set him right. However, where for social (?) or other reasons a Hindu teacher is not available, a Mohammedan may be very conveniently employed as he, though touchable for practical purposes, does not get polluted by the touch of the untouchables!

A SIMPLER TYPE.

"Where a building is not easy to get or erect, use can be made of the shade of a large tree or of a thick cluster of trees for the school-room, as has been actually done in some places without great inconvenience; and the meeting of such boys under a tree will itself be a sight which would move the heart of some compassionate philanthropist to provide the school with a small building.

GOOD MANNERS.

"What is most needed to be taught in such schools besides the three "Rs" is cleanliness, temperance, good manners and the simple principles of morality. The first duty of the teacher in these schools should be to see how the students are progressing in these respects.

TYPE OF NIGHT SCHOOL.

"(a) The same teacher, perhaps at the same place, may be employed with a little extra allowance to carry

on a school for teaching the elder people of these classes, at night. Here also morality and such other subjects should be given an importance, if not greater than, at least equal with, study. The progress in learning may perhaps be very slow on this account, but that should not really matter at all.

HOW TO GET STUDENTS.

"To induce these depressed classes to take advantage of education is in some respects difficult while in others easy. To arouse them to the sense that they are just as fit as others to become better men is generally found to be a difficult task; while on the other hand once their unreasonably low position is shown to them they will feel a desire to raise it. One who is interested in these very young and much less evolved brothers must go and meet them and talk with them, give them advice where necessary and help them in a hundred and one ways wherever possible, and these people would come to love such a man with their whole hearts, and would be ready to do almost anything that he asks them to do. Will they then refuse to listen to his advice about educating themselves, when they are being given the facility for doing so?

7. GIRLS' SCHOOLS.

WIDOW TEACHERS.

"In the present condition of Indian society it will be found very hard to get lady volunteers to carry on whole day schools for girls. But, if a little effort be made, it will be found that in some castes there are

many widows who have no real interest in the world or family in which they are living, but have to pull on in their surroundings because of having nothing better to do. All such ladies can be utilised for the education of their sisters in the town or village to which they belong, and in doing this, they might be even able to maintain themselves honourably. But as long as this has not become practical everywhere, it is proposed that small girls under the age of 8 or 10, may be sent to Boys' Schools, where there are no Girls' Schools, instead of neglecting their education altogether.

MALE TEACHERS.

"A Girls' School, with a male teacher for 3 hours a day, will be found quite sufficient. To do this work some of the sons of India who attend to business or office may find time, and if there be a daughter of India to spare an hour or so a day, or at least 2 or 3 hours a week, for teaching such things as sewing, knitting, household duties, etc., the school would be a splendid model of moderate effort.

COURSES.

"Fair knowledge of the vernacular of the place, sufficient to understand common text books and religious books, arithmetic which will enable them to keep accounts of the family, etc., a knowledge of the broad events of the history of the motherland and such other subjects, together with clear understanding of hygiene and first aid, should form the course of study; while thorough understanding and practice of universal principles of morality and of the religion in which they

are born should never be neglected on any account. In the hands of these girls who will become the mothers of the next generation lies the welfare of India. To neglect therefore this phase of the educational problem which faces the true lovers of the motherland is nothing more or less than suicidal.

ENCOURAGEMENT.

“Respectable ladies and gentlemen of the village should, on fitting occasions, be requested to pay visits to the schools and those among them who can speak words of advice should always be asked to do so. The fact that the future well-being of India depends on these future mothers should be thoroughly impressed on the minds of these girls, so that they may try to make themselves ready to undertake the duty of guiding the future generation in its infancy and childhood.

COST.

“To conduct a school for girls, where a male teacher is employed on payment, will cost at least Rs. 150 a year, if a suitable building is available. If a trained female teacher can be found, it will be much better, but at present it seems rather hard to get such a teacher, and again the cost will be much greater than in the case of a male teacher.

HOUSEHOLD EDUCATION.

“The schools which are conducted by paid teachers must be timed to suit the conditions and manners of Indian life. Girls must receive household education, which it is not generally possible to give in such schools; so the girls will have to be left free during

those hours when such instruction would be possible to be obtained at home, either by observation or experience. Also there are little things which parents would require their daughters to do at home, when they are otherwise busily engaged, and they would naturally be unwilling to send their daughters to school at such hours. So, looking to the needs of the people, for whose daughters the school is to be opened, the time and the course of study should be adopted. In these schools, tidiness, punctuality, tolerance and such other moral virtues should be practically taught, and more attention to these things should be paid than is being done now.

THE DEMAND.

“Times have now changed and the generality of the higher classes of people in India are not against female education. The opening of such an institution will itself be a sufficient attraction for such girls, but amongst the lower classes, such as poor agriculturists, labourers, petty tradesmen, etc., a desire will have to be created by personally meeting the parents, explaining the advantages to them and also assuring them that all their conveniences will be looked after.

PRIZES.

“Encouragement by means of petty prizes of dolls, toys and books, as also occasional picnics, arranging special seats for the students to witness some instructive and interesting performances or processions, will very much attract the young girls of the place towards such institutions.

8. NIGHT SCHOOLS.

THE NEED.

"At the present time every town or village has a certain class of people who, though having some desire to learn how to read and write, find no means of realising it. It is for such people that night-schools are specially needed. The agriculturists, labourers, peons, artizans, etc., who had no chance to learn when they were young, and who do not now find time during the day to attend schools, will, if approached, with proper sympathy, be very glad to avail themselves of such an opportunity.

"To start such a school the following things are requisite:—

- (a) Funds,
- (b) Place and furniture, and most important of all
- (c) Steady, enthusiastic, voluntary superintendents.

FUNDS.

"(a) Where there are a number of young pledged or unpledged members ready to devote an hour or two to such a work, the money required would not be much. But all the same, it will be found a good plan, before a school is started, to have in the possession of the managers a sum of about 60 rupees, which may easily cover the expenses of engaging a teacher by payment, for one year. This little sum is not hard to obtain, if the worker is known for honesty and ability, specially for the former. This money will of course

provide one teacher who can undertake to teach at least twenty-five students. For lighting, etc., and for such articles as chalk, dusters and stationery, 15 to 20 rupees per year will be required. So in all Rs. 85 would be the outlay for carrying on the school for one year with one teacher.

PLACE.

“(b) If the village has a day school, the authorities in charge of that school, if properly approached, will certainly put their rooms and even some of the furniture at the disposal of the managers of such a philanthropic enterprise. Then the only piece of furniture required will be a good powerful lamp, which will not cost more than 10 rupees. Some slates and books, etc., for very poor students may conveniently be kept in the school for free use. Including all this, the complete outlay for one such school, where no volunteer offers himself as a teacher, will be Rs. 100 in the beginning; and after the expiration of the first year, Rs. 75 a year would be necessary to carry on the school, a paltry sum, indeed, considering the benefits conferred.

STAFF.

“(c) Where a real enthusiast comes forward as a volunteer, his conscience is the superintendent; but where there is a paid teacher, an enthusiastic superintendent, who would at least spend 3 or 4 hours in the week at the school, is an absolute necessity. But for such a superintendent many a school of this sort has slowly dwindled into nothing. Also a respectable gentleman from the village should be made treasurer

of the school, and with him all the money should be deposited. If this gentleman has the knack of collecting subscriptions and donations for the school, the latter will never cease to exist for want of funds.

TIME.

"The hour for meeting should be properly timed, and when there is a crop harvest and the people are busy, instead of allowing students to absent themselves at their will, a general long holiday should be given and they should meet again at a stated time.

ENCOURAGEMENT.

"Educated people from the place, as well as visitors, may regularly be invited, at least once a month, if not twice, to visit the school and to say a few words, or read a passage from some religious or other book and explain it to the students. This encourages the students very much and also brings the educated into much desired contact with the uneducated. The local doctor may profitably be requested to explain the principles of "hygiene and first aid."

A SIMPLER TYPE.

"Before leaving these details, it may be remarked that where even this paltry sum is not available, but an enthusiastic worker is available, a school may be started and carried on with very little expense indeed. The temple of the place or the verandah of the house of the enthusiast may become the school-room, a clean swept floor would be the furniture, and fine dust spread on hard ground together with a piece of stick will serve as slate and pencil, and then the

lamp and books would be the only items of expenditure. These will surely be subscribed for, if not by other people, by the students themselves. A school of this kind will require a maximum initial outlay of Rs. 10, and the current expenditure will hardly be a rupee a month.

HOW TO GET STUDENTS.

"People who try to start schools have sometimes found a difficulty in getting students. It is often hard to persuade the unenlightened of the advantages of education. Moreover, being given to gossip and to other useless and perhaps harmful ways of spending their leisure time, it is somewhat difficult to attract them to such things. If the village be small, the proprietors of such a school can easily make a list of those who may be possibly induced to join, and then approach them."

VOLUNTEERS *versus* PAID WORKERS.

A combination of paid and Volunteer work is probably best. For initiative, enthusiasm, and social influence the volunteer is invaluable. Where, however, it comes to instruction he is only too apt to fail, for teaching is an art, not as a rule, to be acquired without long study and constant practice. The amateur may have sufficient ability or knowledge and yet lack the skill to communicate it to others. Moreover, the paid teacher on the whole takes the work more seriously and is far more regular.

WHAT STUDENTS HAVE DONE.

One Fourth Year student, who had during the

previous year given an "hour a day to volunteer teaching in a free night school of his college city, was the means of enlisting older men in starting a free night school of 75 students in his own town. Hindi, ordinary Arithmetic and English were taught. Some one gave a house, another gave the necessary oil, and they went on with one paid and two voluntary teachers.

ANOTHER EXAMPLE.

A Second Year student writes: "After going home from the College for vacation, I, with two more gentlemen tried to serve the inhabitants of my town by opening a Free Night School. As usual people (and especially the uneducated) turned deaf ears to our call, but by creating a hunger for education in them, we got them on our side, and they gradually began to understand our undertaking. We worked in the city and succeeded in getting a substantial sum of money amounting to Rs. 205 from local gentlemen. Some of the uneducated accused us of mendicancy but we did not care for their scoff and jests and went on facing our way. In the vacation Prof. ———— visited the school and expressed his gratification at the undertaking. In spite of numerous difficulties we acted on the proverb: "God helps those who help themselves." There are five teachers getting from Rs. 4 to 6 per month, 60 students, and classes in Urdu, Hindi, Arithmetic, Gurmuki and English. Sixteen College students of our town were at last enlisted to help."

*Here insert Suggestions Drawn from Personal
Experience and Thought.*

III. READING TO THE ILLITERATE.

HOW AND WHERE.

At some wayside place or on the village chawk a group of that vast multitude who are shut out by illiteracy from all books and papers could be gathered. Leaflets on temperance, malaria, tuberculosis, etc., can be easily obtained if desired; these could be read. Or something less didactic and more popular might be chosen for reading to those to whom the printed page is a world unknown. At the village gate or square they will generally listen eagerly to suitably selected newspapers.

WHAT STUDENTS HAVE DONE.

A Fourth Year student writes:—"One of my personal friends made up his mind to read every evening some newspaper to some of the ignorant people. It exercised such an influence that an old man, about fifty years old, asked him to take him under his care, and teach him the Urdu Primer."

"I read passages from books to the illiterate and explained to them in Punjabi. In doing this I removed many of their superstitions. I went to the people while they were at their ploughs in their fields or driving cattle."

"I told the story of 'As you like it' to a number of villagers, gathered round a fireplace. I had to change the names of nearly all the characters in order to make them sound like Hindustani names. The villagers could not follow me without questioning here

and there. When the tale was finished, they seemed to be greatly delighted by it. From this I have concluded that if one can relate tales on morals, religion and duty to the villagers, he can have a great number of hearers among the country folk and can leave impressions which greatly enlighten their minds."

"I taught prayers and hymns to little boys in Hindi. I read to the illiterate some stories teaching morals, the formation of character, honesty, truthfulness, fellow feelings and good behaviour."

Still another student tells about a society of the men of his village who meet every two weeks. At this meeting the school teacher reads out selected passages from the newspapers of the past fortnight. This student was taking home pamphlets on malaria and other diseases for the teacher to read out in this way.

"I think if my fellow students could only mix freely with the ignorant masses, treating them kindly and giving them some useful verbal advice, they could be able to do a tremendous work. The greatest obstacle is that the educated masses generally neglect the ignorant. I have found out during the last two years that if we talk to them friendly and kindly we can accomplish much. This year I was able very easily to persuade many persons to encourage female education, which last year seemed an impossibility."

—o—

*Here insert Suggestions Drawn from Personal
Experience and Thought.*

IV. LOAN LIBRARIES.

PRIVATE LOAN LIBRARIES.

Little Loan Libraries should go out during vacation times with students. The cry from every side is that in general the literature read is bad. It will take personal effort and persuasion to better it. Furthermore, in many a small town are readers who have no access to books. Experience has shown that in general, students cannot afford to buy these little libraries of say 20 books. But many are ready to make the attempt to get them read. One student last summer could find only two men in his village who could read; but the two Gurmukhi books he had were read by them before the vacation had ended. Another took sixteen books. They were good books in the vernacular, but it was hard to get them read and still harder to get them returned, yet the student was getting real training and experience. The point needful here is that the teacher or friend or college should possess the books which the student can use in this way, and not make too much fuss if a few are not returned. One college has a special Almirah for such books which can be drawn by students to loan.

ACTUAL STUDENT ATTEMPTS.

"I had some four books which were kept for this purpose by our college library, and some seven I had of my own for lending. The circulation was not very

large, for only a few men in the vicinity could read Urdu. It extended however to some twelve villages and it was done through the postman of that route."

"I loaned books to five men during the last vacation. Four of these gentlemen have asked me to send four copies of each book to them."

"The three books, by Dr. Stall, were loaned to about half a dozen men. Besides, I had some other very useful books of the Religious Tract Society with me, which I gave to about four junior English students and they profited much by them."

"I loaned the book 'What A Young Boy Ought To Know' in Urdu to 18 boys of the Vernacular Middle School in my town through the Head Master there. They read it and appreciated its advice and warnings. The book 'What A Young Man Ought To Know,' was loaned to 15 young men of my town."

"I took 10 books and loaned each one twice, having great difficulty in getting them back. One Maulvi was persuaded to read "Sun, Moon and Stars" in Urdu. This Maulvi told about this book to another who could not read. This led to the second man's wanting to learn to read. He began and I taught him an hour a day. He can now read a little."

HOW ONE LIBRARY WAS STARTED.

In 1905, a little body of Third Year Students felt a strong desire for self-improvement, and for service of others. They began to collect books for a little Loan Library, which was started in a small Almirah in one of the High Schools of Lahore. They soon secured 200

volumes which were regularly loaned. That little library is still in existence. They collected books from their Professors and friends. At present they have 1,766 books in English, Urdu and Gurmukhi. In 1908, the withdrawals amounted to 1535. Four or five persons come each day for books, from whom a small fee of one anna is charged.

A RESOLVE.

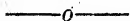
The following resolve was made by one student:—

“I planned to start a library but could not execute the resolve owing to the insufficiency of books at my disposal. I have made up my mind to set apart some money out of my monthly expenses for purchasing as many useful books as I can. I hope to carry out my scheme during the next vacation.”

Thoreau has said that there are probably words exactly addressed to the condition of all men, which if they could hear and understand would be more salutary than the morning or the spring to their lives, and would possibly put a new aspect on the face of things for them. How many a man has dated a new era in his life from the reading of a book! Let each student resolve to own and to loan good books.

*Here insert Suggestions Drawn from Personal
Experience and Thought.*

V. LANTERN LECTURES.



OPPORTUNITIES AND DIFFICULTIES.

Older students can do good work with lanterns, since pictures and the mother tongue can do much for the masses. To qualify for this form of service implies no small amount of direction and training on the part of a teacher or friend. Lanterns must be solicited, slides hunted up from dusty boxes, a little training class inaugurated, and those unfit weeded out. But it can be, and has been done. A college could do many things less useful than turning out each year a group of men who could, as opportunity offered, take up the unused lanterns lying all over the Provinces and make them tell for the broadened outlook of the masses. Let any student who is really interested in this form of service approach his Master or Professor of Science and ask him to arrange a little voluntary class for teaching the manipulation of lanterns.*

A STUDENT JUDGMENT.

A student who has mastered the lantern while in college and was therefore able to take the college lantern with him to his home in vacation reported, "A Magic Lantern in an ordinary town is like an air-

* NOTE:—Lanterns at about Rs. 75 and the "Kama" Safety Acetylene Generator (Rs. 35 and 45) can be ordered through the Office Assistant, I. S. S. U., Jubbulpore, C. P.

Oil Lanterns are supplied by Babajee Sakharam and Co., Esuf Buildings, Bombay (at Rs. 30, 53.).

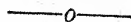
ship in Lahore. People will flock to see it. Though I could not give more than five exhibitions at a single place owing to the bad season, yet it seemed to me that such lectures based upon different subjects, such as temperance, sanitation, etc., would be of enormous help to our fellow countrymen."

SOME PRACTICAL HINTS.

When students intend giving a lantern lecture, they should start in good time, as all may not go smoothly. It is wise to make a list of each essential thing, as the absence of any one of them may seriously delay the exhibition. One of the first things is to choose the place for the screen. It should be hung so that the picture will clear the heads of the people, and so that they can see it easily. It should be hung carefully without wrinkles; it pays to take pains here. Decide on some system of signalling to the operator so as to attract as little attention as possible on the part of the audience; a single tap of a cane or pointer is a simple and effective method.

*Here insert Suggestions Drawn from Personal
Experience and Thought.*

VI. ESCORTING YOUNGER STUDENTS TO THE MUSEUM, MILLS, FACTORIES, ETC.



THE VALUE OF SUCH EXCURSIONS.

The educational value of museums, mills and factories cannot be sufficiently exaggerated in these days when the advantages of a merely linguistic education have to give way before a technical and scientific training which enables a man to understand and control the forces of nature. Lord Minto when opening a new museum in Bhopal was pleased to observe that "the importance of museums is becoming more and more realized. They are not only places for sight-seeing but should play a prominent part in placing within reach of the people object-lessons which should do much to encourage and interest them in that scientific and technical training which is one of the great needs of the present time. It is every day becoming more evident to the leading minds of India that the benefits of a mere literary training are limited and that more practical methods of instruction are necessary to meet the demands for employment, upon the supply of which the general contentment of the people must so largely depend."

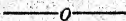
EFFECT IN EDUCATION.

Mills, factories—any place where machinery is running—may be real places of education. To secure a pass to such places, to arrange for a simple explanation and description of the plant, and to escort a small

group of younger pupils to the place, would be to make a distinct contribution to their education. At Printing Presses, Cotton Mills, Steam Laundries, Workshops, and the like, the conception of labour-saving devices is given, and an outlet for educated managers is suggested. Until India gets accustomed to methods by which one man's daily work can produce more than oneman's mouth can eat up, there is little hope of India's economic betterment. Children should be trained to realize and understand their heritage from the past in the way of public buildings, historical monuments, gardens, and galleries. If the sense of ownership along with trusteeship can be inculcated, a real advance will have been made.

*Here insert Suggestions Drawn from Personal
Experience and Thought.*

VII. ENCOURAGING THE SPIRIT OF PLAY.



BELIEF IN PLAYGROUNDS IN AMERICA.

Playgrounds have been established in over two hundred cities in America for the purpose of helping the children in those cities to better, safer and happier lives. The movement has proved so successful that more than one hundred other cities are seriously considering the subject of playgrounds. The work has grown so important that three National Play Congresses have been held; Chicago alone has spent Rs. 30,000,000 on playgrounds; New York City employs over 1,000 teachers in various forms of summer playground and recreation centre work.

THEIR GROWING RECOGNITION.

A well-known American newspaper says:—"The demand for playgrounds has increased and more disposition to establish them has been shown among officials. Ten years ago a public playground could only have been thought of as a gift of some wealthy philanthropist. Now, their place in the public expenditure is as well established as is that of parks and the need for them is almost as well recognized as that of schools. It is significant of the spread and strength of the playground movement that eighty-five young women are taking the course offered by the Baltimore Playground Association to fit instructors for the work in the playgrounds next summer."

BELIEF IN PLAY IN ENGLAND.

"The attitude of the Board of Education is in favour of official action being taken to organize games, as an educational factor of great importance amongst the poorer children. They, therefore, provide that games may be played during the hours set aside for afternoon attendance. Organized play, however, is not yet common, but the tide is setting in its favour. The London County Council offer their school premises to any one who will organize games in the evenings or during the holidays." Mrs. Humphrey Ward says: "There is no work in which the kindness and cleverness of English ladies can be employed with more good to the community and with more happiness to themselves than in teaching children to play."

THE VALUE OF GAMES.

A paragraph from "Social Reclamation," by Malcolm Spencer is worth quoting:—"All good games rightly played form an excellent school of character. Even indoor games, such as chess and billiards, have a moral value. To acquire skill in anything is to gain some measure of self-respect. Keenness here as elsewhere will react upon keenness in more serious pursuits. Gymnastics also do more than develop muscle. They develop intelligence, mental alertness, and habits of discipline, where the exercises are done under supervision. Great games, such as Cricket and Football, are splendid schools of pluck and sportsmanship. They form one of the most valuable agencies for training and refining boys. Where fairness in play and keenness

for success are required, the qualities of fair play and thoroughness are steadily developed. It is surprising to find how soon boys who have been beset from birth by jealousies and bickerings, can be taught to play games like gentlemen and sportsmen. They teach, as few things teach, the value of a reasonable obedience to authority. It is of course in the playing of matches that most of these qualities are called forth. In match play there is not only the training in subordination and co-operation ; but also, for those who lead, training in the exercise of responsibility and authority. Whether games yield the advantages just described or not depends upon the amount of attention that is given to them by their officers."

ENCOURAGEMENT FROM HISTORY.

When India is still striving for free primary education it may seem too advanced to urge the need of free public playgrounds for city children. But history shows that those venturesome persons who first advocated free public schools in the United States had fully as much trouble to educate official minds and get financial support as the playground advocates are having now. This should encourage one in patient—but not in idle—waiting.

THE NEED.

Play and a playground are the rights of every child. Boys require motor training just as much as mental training, and there is as much reason for a city not providing schools for its children as for not providing means for physical training and recreation.

A city that does not provide suitable places for its citizens and coming citizens to care for their physical selves will be called upon to provide additional police stations, jails and hospitals. Prevention is very much cheaper than cure.

THEIR NEED EVEN IN VILLAGES.

The idea of showing children and others outside the great cities how to take recreative exercise may seem to some absolute folly. To be sure the village boy may not have a hard time to find a place for play, but the quality of that play can be greatly improved. Their repertoire of games is surprisingly small and inadequate; in some cases play is considered a waste of time except for very young children; much of the time may pass in inane idleness or in activities that are far from wholesome.

WHAT CAN BE DONE.

One can learn at college as many new and simple games as possible, and can introduce these in one's town. Encourage the children to get out of the streets and to play on some chosen plot of ground. Let the playground be attractive first by its location then make it attractive by the personality of the leader and the games played. Teach games of skill, and not chance. Too often, if you watch the children in the streets, you will find that they are playing games of chance, fostering the gambling spirit which does so much to wreck patient work and well-ordered character. Among the poor and the depressed there is always such a lack of pleasure and of

play that a whole army of pleasure-creators and play-makers could not meet all their needs. When the children are tired from the more active games they will be glad to gather in groups and listen to a good story by a good story-teller. You will be surprised how large a group you will be able to interest. Many lessons of obedience, honour, self-control, fairness, respect for the rights of others, consideration for the weak, the benefit of co-operation and regard for authority may be taught in this way, all unconsciously to the child. Children are great imitators, they will try to be as brave or as good as some character in the story. Story-telling is a great gift and one that should be cultivated.

WORK IN MADRAS.

A worker in the Y .M. C. A. in Madras tells, as follows, of playground plans there :—"I may state that we are at the present time in communication with the Municipality with regard to the opening of some playgrounds for boys. I am quite sure that the Municipality will co-operate very heartily with us in this matter and will give us the ground for the purpose. I do not mean that they will turn over the ownership of the ground but will be willing to set aside some tracts for the boys when we undertake this work. I hope to do something that will be really effective. The purpose will be to have on this playground every evening from 4 to 7 one or two students or other young men who would be able to control the boys and to lead them in various sports. We would also likely have in this

playground at night lantern lectures and other things which would attract older people as well as the boys. We would likely organize the boys into a sort of "Junior Republic" and endeavour to get into their minds something of civic righteousness. We would also like to conduct a school for the boys. Lectures also might be given along the lines of sanitation and other such subjects."

PLAYGROUNDS IN CALCUTTA.

In Calcutta, many tanks have lately been filled up and the space turned into playgrounds. The large maidan is a veritable beehive of babies, boys and girls, young men and even older men seeking recreation in the afternoon and evening. The maidan is rightly called the "Lungs of Calcutta." It is under the authority of the police department and permission must be obtained for the use of grounds and for the establishment of games.

HELPING THE SPIRIT OF PLAY IN ORPHANAGES.

There are many boarding schools and orphanages which are favourably situated for permitting exercise in the open air. But the children very often lack initiative with regard to games. They require to be taught to play in many instances. There is a tendency to hang about aimlessly in spare time or to crouch in little groups. Between healthy play and walking, two or three hours might profitably be spent each day. An exceedingly useful thing would be to undertake to look after a group of orphan children in an excursion to some suitable place in the near

vicinity. Taking such children away for a whole day would be good for them, and it would also do the institution good to be relieved of them for a time. Such work would have to be done of course with the co-operation of the Superintendent of the School.

WHY COLLEGE STUDENTS ARE NEEDED TO HELP.*

Ex-President Roosevelt expressed the idea as applied to playgrounds in these words:—"Neither must any city believe that simply to furnish open spaces will secure the best results. There must be supervision of these playgrounds, otherwise the older and stronger children occupy them to the exclusion of the younger and weaker ones; they are so noisy that people living in the neighbourhood are annoyed; they are apt to get into the possession of gangs and become the rendezvous of the most undesirable elements of the population; the exercise and play is less systematic and vigorous when without supervision; and, moreover, in all cities where the experiment has been tried it has been found that such playgrounds are not well attended."

Another observer, a public school director of physical training, Dr. Rebecca Stonerod, writes:—"It may be said by some that such play is not real play, that it lacks spontaneity and the whimsical element. The experience of summer playground teachers has been that children prefer direction; that of two playgrounds, one having a teacher and the other not, the children flock to the one where the teacher is

* This and the two following paragraphs are taken from an excellent book: "American Playgrounds," by R. B. Merg.

directing, while it is an acknowledged fact that the unsupervised free playgrounds are little used. Some children do not care to play, and need to be encouraged, not forced, or the purpose of play for recreation would be lost. When forced, play becomes work. If left to the individual child, only certain ones play, generally those who have special skill in a certain game which is played to the exclusion of others, producing one-sidedness. Unsupervised play is spasmodic and irregular, and cannot be considered as an integral part of a physical training course, although necessary to it."

MEANING OF DIRECTED PLAY.

The title "Directed Play" is a misnomer and has been the source of a great many absurd criticisms of the playground movement. It has suggested to the uninitiated that the playground leaders stand about and order the children to play this game or that, and that in general the directed playground is a place where there is no liberty or spontaneity on the part of the children, that it is an assault on the last stronghold of child liberty and self-expression, and that it must inevitably result in making him a mere automaton. In actual fact, the work of the play leader has almost nothing in common with this idea of direction. The successful play leader is the one who organizes the children into live teams around various activities and interests; he is the person who can keep a number of different groups of children interested and busy at the same time; he is, to a considerable extent, a leader; he is to some extent a teacher of new games;

but his prime function is, I conceive, that of an organizer. He is not at all a director in the sense in which it is commonly understood."

KIND OF STUDENT NEEDED.

Concerning the sort of a man needed for a public playground director or instructor, E. D. Angell has written as follows:—"The director of a public playground should know children. He should have not alone the theoretical knowledge of the child-mind gained from studies in psychology and pedagogy, but the exact understanding that comes from a memory of his own youth, re-awakened by direct contact with the youngster. He must have qualities that appeal to the boy; he should be an athlete or a gymnast, for there is nothing that catches the respect of the boy so quickly as muscular strength and physical skill. If he is not an athlete he must have the qualities of leadership and an appreciation of the child's needs so that he can direct him along the lines of his greatest interest.

"The playground director is not necessarily a teacher; he is a leader, and by mixing with the boys in their plays and games, he guides them along by suggestion instead of by teaching. He should be ingenious and original—able to adapt himself to the many varying conditions that arise on a playground. He must be tactful and considerate, sympathetic and ready at all times to help his boys. He must be a friend of the boys, and if they are glad to have him around and show it he can be pretty sure that his work is a success."

A PLACE FOR PLAY.

There is a growing feeling in Western cities that it is bad business for a city to use its school-buildings and compound for only the six or seven hours during the day when the school is in session. So after school, and in the evenings, and during the long vacations, permission is secured to use these school-grounds for directed play, with all its purifying, educative influence. In very large cities where open ground spaces are difficult to secure, architects are planning roofs which may be used as playgrounds. In India, an open maidan ought not to be difficult to secure.

ATTENDING A SCHOOL PLAYGROUND.

It is a very real help when a college student joins in the sport of an ordinary school. One member of the Forman College Cricket Team who had been successful in such an attempt writes: "A college man in a school, especially for games, is considered as a boon for the school-boys and the teachers alike. For the former like to associate with those higher educated than themselves; and the teachers need the co-operation of some one who will help their pupils in their mental and physical culture."

*Here insert Suggestions Drawn from Personal
Experience and Thought.*

VIII. ENCOURAGING SANITATION.

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A CAMPAIGN OF EDUCATION NEEDED.

The people, no less than the Government, are responsible for the sanitary condition of the country. No amount of Government help will avail, unless the common people are persuaded to help in any efforts that may be made. If all the students in India were to acquaint themselves with some of the simpler sanitary measures and attempt to popularize them by a campaign of education, it would not be more than is needed. As long as the common people are slothfully indifferent, as long as drains are used as latrines, as long as filth is thrown in front of other people's houses after cleaning one's own, as long as tanks reserved by the Municipality for public use are polluted by the people themselves, so long will the dear ones and the supporters of families be swept away needlessly by disease. Students are needed to be "Sentinels of Hygiene;" for past experience has shown those in charge of public measures that no plan that can be devised has any prospect of success that does not secure the co-operation of the very people whom it is intended to save.

HOW THIS POPULAR EDUCATION CAN BE GIVEN.

The suggestions given by R. B. Gopal Dass Bhandari, of Amritsar, for the popularizing the use of quinine, might well apply to the spread of sanitary knowledge in general. We reproduce his points:—

“(1) In Schools, booklets in a story form should be introduced containing the advantages of quinine, the quantity to be taken, the time and other methods of its use. There is every likelihood that in this way before the approach of the rainy season and the spread of the disease, the family talk shall be of quinine. The reading of such stories by the boys in the hearing of the female members of the families shall in many ways improve the situation and impress upon them the necessity of resorting to the medicine.

(2) Booklets in different dialects and in the Punjab in Gurmukhi character should be specially prepared for circulation amongst masses and especially amongst the Indian women, the contents should have religious quotations from different “Rishis” and “Saints” preaching the extermination of the disease as the first duty of the man and at appropriate places passages be introduced into them emphasising the usefulness of quinine. Only the other day an advertisement of Dr. William’s pink pills fell into my hands, and I was simply struck by the method adopted by the learned Doctor in giving publicity to his pills. It was nothing but Sri Ram Chander’s story put in a brief way and wherever the description of ailments occurred “Pills” were mentioned as the best remedy to cure the disease. I am confident that such series can in a sufficient number be given to us by the fertile brains of story-tellers and those who are the masters of the art of advertisement.

(3) At every Railway Station and other public

buildings such as Libraries, Museums, Churches, Town-halls, Courts, Big Mandars and Darghas, boards should be hung showing the advantages of quinine and a prominent place should be given to them so that every one may have a fair chance of looking at and reading them.

(4) That at every big periodical fair, preachers should be engaged to preach the usefulness of quinine ; or, to make it more attractive to the masses, pictures should be shown to people demonstrating the effects of malaria on persons using quinine and those not using it.

(5) The religious Tract Society should be asked to issue pamphlets dealing with the subject and Mahants, Peers, Sajjada Nashins, of big " Akharas " and " Durgas " should be asked to promulgate amongst the Sewaks and Murids.

(6) The District Board and Municipal Corporations should from time to time issue and circulate notices before the advent of the rainy season, reminding people of the effects of malaria suggesting that quinine is the best preventive remedy. The District Boards through Chowkidars and the Municipality through town criers should for some weeks notify the advantages of quinine.

(7) The Railway compartments and the Hackney carriages should also have boards attached to them about the use of quinine.

(8) That Theatrical Companies should prepare dramas and make performances relating to quinine.

(9) That village officer's appointments and promotions should to some extent hinge on the distribution and popularising its use.

(10) That Sanads and Rewards be given to those who help in the matter, and sufficient circulation be given to the sale of pice packets of quinine."

A STUDENT QUININE CLUB.

A student of Forman College reports :—Last year when malaria fever was prevalent in the city and when the people were suffering so intensely, we made a society known as "Young Men's Social Service League." Our chief work was to go into the bazars inhabited by poor people and to distribute quinine and magnesia. We asked the public for the money for this charitable purpose and the public helped us. In the month of November when the malaria ceased, there was an end to the League. I hope to ask my friends to form a permanent League that our work may be continuous for all the year round. Of course, malaria would cease in November, but there are thousands of other misfortunes from which our countrymen are suffering, and we the young men of this generation can be of great help to them."

QUININE DISTRIBUTION.

The widespread malaria which followed the heavy rains of the Punjab one summer furnished another opportunity for students. One little band in a single day gave out 200 packets of quinine obtained from their Municipal Committee to suffering Changars, and 300 packets in the Dhobi Mandi. This experience

better than any lectures brought before these men the poverty and suffering of the submerged classes and inspired them with a desire to alleviate their social, moral and physical condition. They found that to make the quinine effective they often had to take a little sweeper-child in their arms and themselves give the medicine; or to reach the prostrate patient they had to follow their teacher into the house of a village Chamar. More effective than hours of talk on the evils of caste is one such deed.

A STUDENT EFFORT AT PRESERVING THE WATER-SUPPLY.

One student says: "Last year people suffered very much from fever, the chief cause being a lack in the supply of pure water. This year I induced the residents of the village to check the surface water during the rains from running into the well. This was done and there seems to be an improvement in health."

STUDENT HELP IN PLAGUE.

"A crusade was begun against rats by the medical authorities of my village. But the villagers tried their best to nullify the efforts of these measures. I felt that in upholding the cause of the medical authorities I was most truly helping my ignorant fellow villagers. I therefore went from house to house telling of the advantages of rat destruction, and helped them in setting the traps."

OVERCOMING OBSTACLES.

A Third Year student tells of the following summer experience:—"An effort was made to get a big

dirty pond just beside the school filled up, for this was considered the chief source of malaria. But the attempt failed on account of the party feeling in the village. The leaders of the two parties were called and their duties of union, fellowship and combined work, were placed before them, with the result that the pond was filled up."

STUDENT SANITARY WORK IN SRINAGAR.

The following is taken from the report of the Srinagar Mission High School :—"We had first-passed through an epidemic of cholera and were expecting a visitation of plague, so we thought it was time to wake up the citizens to their dangers and create a desire for better sanitation. With the help of the Municipality we set to work ourselves with pick, spade and shovel to drain and fill up pits, etc. This work was considered to be most unholy work, of course, by the priests, and the staff and boys came in for plenty of curses and abuse as usual, which is excellent training for them, and I think it quite possible that the abuse did more good to the boys than their spade work did for sanitation. At any rate, it set a city a-thinking, and a few worthy city fathers actually set to work in their own back-yards, and amongst them the chief magistrate of the city, who said: "Please Sahib, send my son home from school with a spade across his shoulder to show that the chief magistrate of the city is not ashamed to dig." So every day the citizens saw this young Brahman riding through the streets with a spade over his shoulder.

"Two years after an old Hindu gentleman embraced me in the street, after the manner of the East, first on one shoulder and then on the other and took me to see the road he had metalled and said: "Sir, do you remember when you were draining this street and all men were laughing at you, and you thought the whole city was against you. But it was not so, for you had several on your side, and I amongst them; but we dared not show ourselves to be on your side, for are we not merely Kashmiris? Now, see what I have done. I have carried on your work, and finished it by paving it all with stones." And a capital job he had made of it."

PLAGUE RELIEF IN POONA.

The Poona Plague Relief Committee, under the presidency of the Honourable Mr. Gokhale, affords an instance of where a non-official agency has successfully undertaken the work of mass inoculation against plague. Among 13250 persons inoculated in the city of Poona, there were only 30 cases of plague, and of these only 4 died, whereas on the basis of the rate of mortality amongst the uninoculated, there should have been no less than 238 deaths amongst those who had been treated. We are not aware that this excellent work was aided to any great extent by students, but where the classes who suffer most from the ravages of plague are the ones most unable to understand and to act upon sanitary and hygienic lines, the patient and sympathetic advice and guidance of students in their villages could secure that co-operation without which the best measures are found to fail.

SOURCES OF INFORMATION.

Sanitation and Hygiene is too large and specialized a subject to be treated in detail in such a general book as this. But I would strongly advise any student who is interested in this line of work to secure "Elementary Hygiene," by Bedford. (S. K. Lahiri & Co., Calcutta, 1-8-0.) Having been written to conform to the syllabus prescribed by the Calcutta University for the First Examination in Arts in Hygiene, it is excellently adapted to India.

KIND OF INFORMATION NEEDED BY WORKERS.

This book takes up such subjects connected with public and personal health as how to build and arrange houses, the need of ventilation; dangers of overcrowding; the water supply; cleaning of wells; the food supply; the removal of solid and liquid excretions of the inhabitants; cleanliness of the streets and the removal of refuse matter; the arrest of infectious diseases; disposal of dead bodies; personal hygiene or health; care of the site and surroundings of the house. Such a book would be a great help in fitting one to become a *Hygienic Preacher*, and to give lectures and practical advice about cleanliness, sanitation and disinfection amongst the poor and rich.

OTHER SUGGESTIONS.

Gradually, one's eyes are opened to a great variety of needs. Drains within 15 feet of a town well may be pointed out; attention may be called to the fact that the water from clothes washed at the edge of a well often flows back carrying the possibility of disease with

it ; urge the cleaning out of the village well at least once a year ; see that the low castes have plenty of water to use—as there is a distinctly uplifting influence in a bath ; call attention to the fact that Brahmans clean their own clothes, all the more so should sweepers ; urge the boiling and straining of water in times of epidemics ; use lime-wash in rooms where any sick person has been ; use disinfectants in latrines. Mothers and wives would listen and might carry out such points for the sake of a good son or husband, and during vacation a man might with his own hands do something to make his home more sanitary.

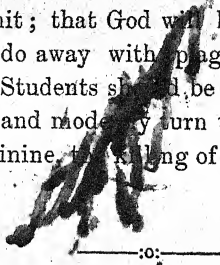
GOVERNMENT PUBLICATIONS.

Inquiry from your Civil Surgeon or some friend who is a doctor will doubtless result in information concerning certain Government publications, often in the vernacular of the Province, giving information and suggestions especially adapted for popular use. The following are examples of such pamphlets which make an excellent basis for student work :—“A Lesson on Consumption ; A Lesson on Malaria ; A Lesson on Microbes” (being intended for use amongst school-children, Educational Department, No. 574, Bombay Government) ; “Plague and How to Escape It,” (Urdu) and “Facts About Inoculation” (Urdu) from The Office of the Inspector-General of Civil Hospitals, Punjab ; “Cholera and other Epidemics” (from the Civil Secretariat, Lahore) ; The Public Health Department, Bombay, can furnish leaflets on “Hints for the Prevention of the Spread of Smallpox ;” “Hints for the Prevention of Malarial

Fever;" "Hints for the Prevention of Tuberculosis," etc. The Bombay Sanitary Association publishes leaflets on "How Infants Should Be Fed, and Precautions against Diarrhoea in Infants;" "Precautions against Whooping Cough;" "Precautions against Measles." The Imperial Department of Agriculture at Pusa publishes a most instructive bulletin (No. 7) on "Flies." We suppose almost every Province has publications of this sort. A little inquiry from those in the Medical Profession will enable one to secure such pamphlets.

SUPPLEMENTING THE WORK OF GOVERNMENT SURGEONS.

Most Government Civil or District Surgeons are so crowded with work that they can do little more than visit the various towns and villages giving advice. This advice is liable to be dissipated in mere talk with no action unless college men as representatives of the more enlightened section of the community encourage the measures suggested for the prevention of disease. College men must convince the people that conditions can be changed; that malaria is not a thing to which one must submit; that God will help those who help themselves to do away with plague, and cholera and tuberculosis. Students should be on the alert to form public opinion and modestly turn the balance in favour of the use of quinine, the killing of rats, cleanliness, etc.



IX.—HELPING THE SICK AND AFFLICTED

“ At Pordonne they rejoice—at Naples they die—I go to Naples,”—King Humbert’s telegram when in 1884 the people were dying from plague in Italy.

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USE OF SIMPLE MEDICINES.

A general group of opportunities might be classed as local relief. More than one student has, through encouragement and friendly arrangement on the part of the teacher or relative, been able to acquire a knowledge at his city or town dispensary of the simple treatment of the most common disease. Let us take a concrete instance. One student while still in the “Second Middle” was encouraged by his uncle to spend some of his leisure in the town dispensary. At first, he could do little more than carry a spoon or wash a dish; but gradually the practical use and composition of the standard remedies became a part of him. He knows the difference in use between the fever mixtures, No. 1 and 2; he knows how to use the spleen mixture, No. 4; and the formulæ for Nos. 12 and 13 which are intended for Diarrhœa and Dysentery. When now as a college man he goes back to his town, he has been able in an unpaid way to increase often by 50 per cent. the attendance at the Dispensary by encouragement from house to house. We are not saying that he is a trained physician, but he certainly has been educated through actual service to be a citizen of value for any com-

munity, and is one whose life naturally tells in deeds as well as words. This could be duplicated in many a dispensary if teacher or friend would by suggestion and arrangement make it possible for a student to spend a couple of hours per day with the physician in charge of the out-patients during his vacation.

OTHER EXAMPLES OF SUCH HELP BY STUDENTS.

The following are reports from students at the end of a summer :—" I distributed zinc lotion among twenty men. I gave Ammonia Lineament to four persons. I gave Tincture of Iodine to two persons."

"The people were afraid to take medicine from one who was not a doctor. Then I went to the doctor and took him with me and thus succeeded."

"I brought medicine for people from the bazar."

"I applied zinc lotion to the eyes of several children who were in need of it. I have also been successful in lessening the quantity of opium which one man used to take. Now-a-days he takes opium of two annas only per mensem instead of Rs. 1 as formerly."

"Some men could not understand how to use the ointment, so I myself went to put ointment on their wounds. Some three or four patients were served in this way."

"On account of an occasional talk on sanitary and health topics, people have felt the need of a dispensary in the village, and they will apply for one to be opened even at their own expense. The need was sorely felt when I lost my own nephew at the end of the vacation."

COMMON PRESCRIPTIONS.

The following five mixtures, (selected by S. K. Datta, B. A., M. B., CH. B., of Forman Christian College) will be found very useful by students who intend helping the sick in their villages. They are amongst the most simple and most frequently needed prescriptions. It would be well to secure some Physician to give a practical demonstration before the students of the method of compounding these simple mixtures. Any student with a little guidance should then be able to purchase the separate ingredients from a chemist (much the cheapest way) and to mix them himself. Such a demonstration in a Boarding House Quadrangle or the School Hall could certainly be arranged by one interested.

I.—FOR DIARRHOEA IN ADULTS ONLY.

Tincture of Opium.....1 dram =1 small tea spoonful.
 Tincture of Catechu.....5 drams=5 small tea spoonfuls.
 Acid Sulphuric Dilute.....1 dram =1 small tea spoonful.
 Syrup.....1 large spoonful.
 Water up to 6 ounces or 12 large spoonfuls.
 Dose.....one large spoonful, every 3 hours.
 (Syrup is some sugar sherbet before the water is poured in.)

II.—FOR HIGH FEVER.

Wine of Ipecac.....1 dram or 1 small tea spoonful.
 Potassium Nitrate.....30 grains (*i. e.*, a small amount taken up on the point of a penknife.)
 Liquor Ammonium Acetate...3 ounces, or 6 large spoonfuls.
 Syrup.....1 large spoonful.
 Water up to.....6 ounces or 12 large spoonfuls.
 Dose:—One large spoonful every 3 hours.

III.—EYE LOTION FOR BAD AND PAINFUL EYES.

Boracic Aid ... grains 10.
 Zinc Sulphate ... grains 4.
 Tincture of Opium ... 30 drops.
 Distilled Water up to ... 4 large spoonfuls.
 2 drops in each eye, 1 or 2 times a day.

IV.—IN FEVER.

One ounce or $1\frac{1}{2}$ ounces of Epsom Salt should be given ; if the temperature is high use in addition the Fever Mixture No. II in this list. If the fever is below 103° give 5 grains of Quinine twice a day. When the fever leaves, give 10 grains in the morning and 5 grains in the evening.

Remember you are not a Doctor. Always consult one if it is possible.

ST. JOHN'S AMBULANCE ASSOCIATION.

An exceedingly valuable preparation for usefulness as a private citizen is a course in the St. John's Ambulance Association. Full particulars can be secured from their Secretary in Bombay. In brief, however, it may be said that Text-Books and appliances for a course in "First Aid to the Injured" can be secured from them. After a competent local Physician has given the series of lectures required, the Ambulance Association arranges for an examination. Certificates are issued to successful candidates.

WHERE CLASSES HAVE BEEN STARTED.

We understand that classes have been held and certificates given in Aitchison College, Lahore ; M.A.O. College, Aligarh ; Bishop Cotton School, Simla ; The Mission School, Peshawar ; and Mayo College, Ajmere. The Junior Course, for students under sixteen, has been given in the Fort and Proprietary High School, Elphinstone Circle, Bombay ; and in the New High School, Hornby Road, Bombay. Many other schools and associations must also have taken advantage of this organization. The Principal of one of these Colleges writes in response to an inquiry :—"The Medical Officer in charge of this College has been giving Ambulance

lectures to 3rd and 1st Year students, and we have every reason to think they are beneficial." Why not take the initiative, write to Bombay for particulars, and approach the proper persons with reference to starting such classes in your own school, or college, or town ?

LITTLE BROTHERS OF THE POOR.

The Principal of the Braja Moban Institution at Barisal writes of a little organization that has had immense influence on many of its students :—" To infuse into the students a spirit of practical beneficence a band is formed every year called " The Little Brothers of the Poor" to attend the helpless sick and to serve the needy poor. The services of this band are very much appreciated by the residents of this town. On one occasion these boys saved by their services six persons in the same house. It is a pleasure to see these boys, at times, constructing with their own hands thatches and tatties, digging earth and making plinths for housing some helpless cripple. That these duties may not interfere with their studies, none of them, as a rule, are allowed to attend more than two houses at a time. I cannot pass over the working of this band without noticing the death of one of its most prominent members who was a student of the fourth year class. In memory of his self-denying efforts to nurse the sick and help the poor, his fellow-students and loving teachers have raised a fund from the interest of which about half a dozen blankets are distributed annually on the day of his death to the most distressed poor of the town."

VISITING HOSPITALS.

A form of service which does not require any great training on the part of the student, and little organization on the part of the teacher, is that of hospital visitation. In every hospital large enough to have wards for in-patients there are needs which are not professionally met. Here is a man who wants to communicate to his friends, and yet in some cases has not even the requisite pice, or more generally cannot write. Over 120 post cards have been written by students in a single term in one hospital. There is a boy of twelve lying all day far from all friends who eagerly accepts a bit of Urdu to read. Yonder lies a little orphan with only a broken watch-face to beguile the long moments. It is worth something as education when a student hunts up a toy in the bazar to make the next day for that lad brighter. Simple things these, but they are worth more than a dozen sermons. They afford that motor expression—that expression in action—which clinches the impulse, and leaves the doer better than he was.

Remember, however, that you are going to visit a sick person ; your visit must be brief and your manner very quiet and gentle. With some cheering words assure the patient of your interest and offer to do any service that is possible. Collect from Professors, or from the Library or from other friends illustrated papers or magazines or books to loan to the patients. Learn from the nurse whether the patient can have fruit or any other luxury and supply it.

FRESH AIR FOR HOSPITAL PATIENTS.

The following is an inspiring account of a unique work in Rev. C. Tyndale Biscoe's School, Srinagar :—
“I see in my mind's eye rows of high caste boys who are forbidden to touch a man of another caste or religion, and who a few years ago would not have allowed, however filthy themselves, my hand to touch them for fear of defilement, and would have squirmed if by chance I had patted them on the back. I see these same high-caste Brahmans collecting at the boat-building yard (this yard belongs to an old Mission School-boy, who takes care of the boats gratis) with the object of embarking in the boats which are going to take out the sick from the Mission-Hospital or from the city. If it is the former, the boys paddle for more than a mile over the lake and then walk 200 yards to the hospital. Those patients who are unable to walk are carried by the boys on their backs. Yes! Mohammedans on the backs of Brahmans! So would some of the Brahmans of the old school open their eyes and mutter mutterings! Even the women patients, who for a long time held out against the boys' charms, may sometimes now be seen trusting their lives to the school boats. The boys are always pleased when they have a full boat loaded (the more the merrier) and take their human cargo off to the open lake singing as they paddle. The boys tell me that the women patients are not quite so easy to manage as the men, as they want to take over command, settle the course of the boat, and wish for longer trips than the boys approve of, etc. I have

never met a boat crew returning without the sound of vocal strains which they call singing, so one knows that it is a mutual pleasure. The landing stage is reached, and the patients are returned to the hospital as they were brought, and then the crews paddle back to the boat-building yard, and from there on to their various homes in this great city of 125,000 population, having spent from three to five hours over their sick citizens."

ESCORTING NEGLECTED CASES TO A HOSPITAL.

One can make a special effort to find neglected cases and personally escort them to the hospitals. There are hosts of people suffering from disorders that could be relieved if given medical or surgical attention. Many such are ignorant or afraid, and they need a friend's support which you can give. As an example of this we quote again from the report of the Srinagar Mission School :—" Our ministrations take us further a-field. Here is an instance. As we are off to the cricket fields, up comes a boy running to say that a Brahman, a neighbour, has fallen out of the window and broken his leg. Will we help him? As we go to the house runners are sent to call willing hands. We find the old man upstairs in great pain, but no persuasion will make him willing to move, so we make up his mind for him, pick the poor old fellow up and carry him off to the boat, whilst others run to the hospital to acquaint the doctor; and before he has had much time to think what it all means he is in a comfortable bed, having the best care

that science and kindness can give. As we visit him some days afterwards we find him smiling and no doubt thinking what a lucky old dog he is that he did not get his own wilful way.

"Then again, there are cases where a boy must go to the hospital if his life is to be saved, but the parents are afraid of offending the native family doctor, whose learning does not often go beyond starving, bleeding and covering the body with spinach or mud. Here comes in the master, who explains and talks, and talks and explains, until the parents agree to the boys' being put in the hands of our skilful doctor."

HOSPITAL EXTENSION WORK.

It might be suggestive just here to mention something done by students outside India. Seven years ago in Baltimore, a corps of medical students were grouped together under the direction of one of the agents of the local Charity Organization for the purpose of following up the cases that came to the hospital for treatment, combining medical with neighbourly help. Heretofore the duty of the hospital had ended with a "Cure" by the doctors. Cases had been known to be discharged only to be brought back within a few weeks or even days. Often to go out from the doors of a hospital meant to the patient only a worse discouragement than before; meant facing new problems which he was as yet physically unable to meet. The doctors, in the very nature of things, could not care for such cases. It was all they could do to set disjointed bones; they could not deal with life histories that were out of

joint. This movement on the part of busy medical students of Johns Hopkins University was the beginning in America of social service in the hospital—a sort of hospital extension work which is now spreading all over the country.

HELP IN NATIONAL CALAMITIES.

One of the most evident lines of helpfulness toward which student sacrifice has been directed has been due to national calamities. Students helped in the Kangra Earthquake Relief; and during the last famine in the United Provinces, 35 students of Lucknow and 60 students from Allahabad effectively helped in the Theistic Relief Fund by collecting and canvassing the city to find needy widows, and seeing that help was given to the really deserving. Eighteen students from one College went from the Punjab to assist in administering the Lajpat Rai Fund in the United Provinces. Not infrequently those young men had to walk a score of miles in a single day; but it is by such training that men catch the fire of service.

A noted Indian who has much experience in this work fully recognizes that in famine relief students can be of little use at first; but yet he has strongly urged them to volunteer for relief work that they may learn and gain experience, so that in the future they may take their places as the real workers of their communities.

HELP IN SPECIAL CASES.

By a little exact and special knowledge a student can often be the means of helping a person suffering

from blindness, deafness or consumption, in a way to do them lasting good, by directing them to special homes where they can receive specialized attention. One student tells how "there was an aged Brahman in my village afflicted with leprosy. I asked the people to contribute some money so that he might be taken to Hardwar and there secure food from the Hindu Charitable Fund which is established there." Several ways are suggested below, by which a student may become a philanthropist although he may have no private means, —providing as an educated and therefore responsible member of the community he has informed himself of some of the endowed charities of his country.

HYDROPHOBIA.

Statistics show that about 15 per cent. of those persons who are bitten by mad dogs and who are untreated die ; while only $\frac{1}{2}$ per cent. of those treated die. One increases therefore his chance of life about thirtyfold by going to one of the Institutes provided for such treatment. All students as intelligent members of their communities should know the addresses of these Institutes, (*a*) the Pasteur Institute of India, at Kasauli; and (*b*) The Pasteur Institute of Southern India, at Coonoor.

FREE AID TO POOR PATIENTS.

Students should also be able to state that on many railways free third class return tickets are granted on the production of a certificate signed by a gazetted officer that the person is really needy; that the treatment is free; that a maintenance allowance is given to

poor patients during treatment; that a limited provision is made for housing patients (at Kasauli there is at present accommodation for about 70 indigent persons); that action to be worth anything must be taken at once. Information like this should be made known to the people.

INFORMATION FOR AIDING CONSUMPTIVES.

Many inquiries come from friends or parents of consumptives. Here, again, a student may be able to take the initiative in inquiring about the most suitable Consumptive Home. Unless such a one acts and persuades the parents to send their patient to a Home, the life will almost surely fade away. One "Sanitorium for Consumptives" is situated at Almora. At present, it is arranged mainly for Indian Christian women, but arrangements can be made for non-Christians as well. The expenses are about Rs. 18 per mensem for those who can join the regular table. There were about 32 patients there last year.

THE CONSUMPTIVES' HOME, DHARAMPUR.

To this, incipient and first stage cases only are admitted. No fee is charged for admission; tents are given to patients for accommodation; they have to make their own arrangements for their meals. The monthly expenses range from Rs. 25 to Rs. 30 per mensem. Applications should be made to Babu A. C. Mojumdar, its Superintendent.

HELP FOR THE BLIND.

There is a Government School for the Blind at Lahore, in the Railway Technical Institute. "The

North India Industrial Home for Christian Blind" is situated at Rajpur, near Dehra Dun. The charge here is Rs. 4 or Rs. 5 per mensem and the boys are taught various trades. We understand there are places for blind at the following :—Jumna Mission, Allahabad—a hostel for blind men and women ; Dublin University Mission, Chota Nagpore ; American Mission, Bombay ; Victoria Blind School, Bombay ; Scotch Mission, Poona ; Miss Ashworth, Palamcottah.

HELP FOR DEAF-MUTES.

A student may be able to enrich the life of some unfortunate individual by directing the attention of his friends to a school especially adapted to his needs. "The Bombay Institution for Deaf-Mutes" (Nesbitt Road, Bombay) is such a place. It is intended mainly for boys, either as boarders or day scholars, irrespective of race, caste or creed. Most of the elementary subjects are taught. Boys below six or above sixteen are, as a rule, not admitted. The fee for day scholars is Rs. 3 per mensem ; for boarders, Rs. 15. We understand there is another similar institution in Calcutta. Miss Swainson has a "School for the Deaf and Dumb" at Palamcottah, S. India.

CARRYING MEDICINES.

More than one student has systematically arranged to carry medicines from the hospital for those who are out-patients. This is a twofold service, for it not only spares the one who is nursing the sick from a long wait at the hospital, but it also often ensures the medicines being used as long as it is necessary.

*Here insert Suggestions Drawn from Personal
Experience and Thought.*

X. TRANSLATION.

—:O:—

THE RESPONSIBILITY.

The number of educated men who have developed the ability and the habit of passing on in the vernacular some of the good things they meet in English is very small. Students should realize that the higher education which they receive is a solemn trust committed to them—that English training is to make them more serviceable to their fellow-countrymen. The light of knowledge is to be handed on to one's brothers, and how better can this be done than by opening up to them in their own vernacular the treasures to which one has been given access?

WHAT CAN BE DONE.

There are always some students who with encouragement are willing to undertake translations from English for publication in the vernacular. It would mean no small thing for the country if our colleges could be turning out a few men each year in whom the talent of translation had been discovered, who had found out while still in college that they are amongst the few who can acceptably do the work. One Punjab College which has made a mere beginning in education through this form of service has a scrap book in which such student translations are placed, and yet it shows during the past year over 80 columns of published translations by its men.

SOME PRACTICAL SUGGESTIONS.

Experience has shown that few students at the start are able to win the approval of any editor. The first translations, therefore, which they are asked to undertake should be simple and short. I have known more than one student to spend a whole summer on the translation of a small book, only to find when it was presented to an editor that the style was wholly unsuited for publication. Hence, any student should test his ability for translation on short articles that could be published in some magazine or paper. Such translations, even when short, require supervision and revision, but it is time well spent on the part of the teacher or friend. The teacher may be on the lookout for suitable short selections, the subject matter of which would likely be acceptable to a vernacular paper or magazine.

HINTS ON TRANSLATION.

The following hints on translation have been given on request by the Rev. E. M. Wherry, D. D., of Ludhiana :—

“The Purpose.—When one undertakes to translate a book from one language into another, his purpose is to give expression to the thought of the author of that book in another language. The great object of the translator is to transmit thought correctly. To do this several points must be carefully noted.

1. *The Style of the Author* :—It will not do to use a highly ornate style to translate thought expressed in very simple style in the original. Nor should a simple style be used to translate the ornate. The style

of the translation should correspond with that of the original.

2. *The Idioms should not be literally translated* :—The peculiar shades of thought set forth in expressions peculiar to the idiom of the language, should be caught up by the translator and given in the forms of his own language.

3. Even *words* should not be allowed to hamper the expression of the translation, excepting that the *thought* of the original sentences or paragraphs must be expressed in terms that will carry the complete thought expressed in the words of the original.

4. *The sentences* :—A translator should not try to present in his translation the exact sentences and clauses of the original. The genius of one language may not permit the sentence construction of another language. In English, for instance, the use of a succession of simple sentences, each marked by a period is exceedingly common. The translator may be obliged to ignore these sentences and express the thought in one or more long sentences. On the other hand, long complex or compound sentences may be better translated by cutting them up into two or more short sentences properly joined by the appropriate particles. The Urdu language in its classical form uses particles, where in English, commas, semi-colons and periods would be used.

I know the translator of an historical work, who translated the individual sentences of the English original very correctly. Each sentence appeared in its

Urdu dress and was placed beside its neighbours to form a paragraph. Paragraphs followed each other in the precise order of the English. The result was a book utterly meaningless to an Indian reader, because there were no connecting particles to join the thought of one sentence with that of another.

It follows from what has been said that the translator must be thoroughly acquainted with the book he would translate. He must make the *thought* of each sentence and paragraph his own and then give expression to that thought with the same freedom he would have if writing an original book in his own language. By so doing he will present a translation of a book as readable as the original, it being in the form of the thought which the language of his translation requires.

A perfect translation should read like an original writing :—Nothing is so tiresome as a translation burdened by foreign modes of expression, foreign idioms and literal renderings of long involved sentences.

In translating theological and technical writing, great care must be used as to technical terms. By translating the technical terms of one language into those of another, the translation may easily misrepresent the original author.

In the case of works of fiction the translator may use great freedom. The entire environment of the story may be changed to suit the conditions of the thought and environment of the reader. But this liberty should never be used without a clear acknowledgment, so that the reader may not be deceived.

India needs a literature. Much is being done in the way of translation but only a beginning has been made. When Indians become great readers and are willing to buy books for private libraries, the way will be open for the translator to add a rich store to India's literature."

MORE HINTS ON TRANSLATION.

Canon H. U. Weitbrecht, Ph. D., of Simla, who has had great experience in the work of translation, has kindly offered the following suggestions to students attempting this form of service :—

"In the first place, the would-be-translator must consider that translating is not only an art, but a fine art. You cannot expect to become a translator in a day. You will need patience, practice and perceptiveness. Consider what translation is: It is carrying over—what are not words or sentences, but thoughts as expressed in words, from one language to another.

Therefore, you must beware of *transverbation*, that is of mechanically representing one set of words by another, which severally bear the same meaning. A word may be compared to a circle which covers a certain area of thought. In another language this area is very often distributed over several words. Thus, *post* in English may mean an upright piece of wood, an appointment, or a place for forwarding letters. In Urdu, of course, each of these would be translated by different words. The differences in this case are very marked and would hardly be ignored even by a beginner in translation. But there are many finer distinc-

tions which more easily escape notice. The translator must keep a sharp eye on the correspondence of the thought expressed by words that answer to each other.

This correspondence becomes more intricate when words are arranged in sentences ; and here still more watchfulness and knowledge of syntax, or the laws of sentence building, in both languages is needed. Cast aside the idea that you must reproduce sentences of the same form that you have in the original. Very often you may have to do so but very often they must be altered. You must therefore have clearly in your mind the characteristic differences, not only of syntax, but of style in English and in Urdu. For instance, English allows involuted sentences, folded, as it were, one within the other ; Urdu prefers shorter, independent ones and a good translator will frequently break up the long English sentences to render them into good Urdu. The more elaborate inflection of the verb in Urdu permits a less frequent use of pronouns, etc.

The difficulty of correspondence becomes greatest in the case of idioms, that is forms of speech which a language has developed beyond the ordinary law of word correspondence, generally on the basis of some metaphor or image. Here the greatest difference of word will be needed to express identity of thought. "He took my examination" would mean in English the exact reverse of "us ne mera imtihan liya." In English, we "wring our hands," in Urdu "hath malte hain," etc. The beginner in translation should be

very unpretending in the matter of idiom. If he tries to be too idiomatic he runs the risk of being ridiculous like a man who wrote to me once: "Sir, I am so poor that I can hardly make both my ends meet." Unless you are quite sure, better give the sense of the idiom in plain words.

A translator must strive after the greatest exactness in reproduction of thought, along with the utmost freedom in shaping his language. At the same time, especially in India, he will recognise that his own language is growing and that it will adopt forms, words and constructions from English, as Urdu notably has done from other languages before. But he will not consider it his duty to lead the world in these changes. To be a good translator he must be a careful reader of the literature of his own language as well as of the one he renders from. Then he will in time be able to reproduce freely what he had read in English, combined with experience and thought of his own. The translator will become an author of works in his own language. May many a student of India reach this goal."

*Here insert Suggestions Drawn from Personal
Experience and Thought.*

XI. THE LEAGUE OF THE GOLDEN PEN.*

ITS INSPIRER.

The inspirer of this League was a travelling man, whose business led him into many countries. He took the first step in this direction one day, when he was in Greece, but more fully illustrated it, some years later, when in Italy during a period of enforced leisure. He had the co-operation of several acquaintances, who were in the same line of business as himself. They each did some work in this direction, and their efforts, with some other valuable writings, were published together, subsequently, in a book which had a very wide circulation. Of these examples of their work there are twenty-one, and they will ever be the guide and inspiration of the members of the League of the Golden Pen. One contribution has no signature, but thirteen bear the name of Paul, the pioneer of this movement, three of John, two of Peter, and one each of James and Jude, who by reason of their epistles must ever be accounted the patron saints of the League of the Golden Pen.

ITS OBJECT.

The object of this League is the writing of letters, —not the business, social and personal correspondence sustained for our own advantage, but letters written in the spirit of Christ, to give gladness, comfort, counsel, inspiration to others. When such are written, the spirit of the writer transmutes the steel of the pen into gold.

* The whole of this section is a reprint of a little leaflet by Rev. E. H. Byington, formerly issued by the Y. M. C. A., Calcutta, now out of print.

APPRECIATION OF LETTERS.

How we long to receive letters, every one of us, from grandfather down to the toddling youngster. My little girl used to have such delight in a letter that she could not bear to have it go out of her hands long enough to be opened and read to her. Oh, the pleasure of seeing the postman turn toward our door, or having something pop into our box as we wait for the sorting of the mail.

LETTERS ALWAYS WELCOMED.

It is the only approach to people that is sure of a welcome. A call may be an interruption; a friendly letter, never. You may not listen to all the sermon, you may skip part of the book or skim the newspaper, but the personal letter you never fail to read to the end, devouring eagerly the crisscrossed and illegible postscripts. It is the cup of cold water, often, to the thirsty soul; and blessed is he who gives it.

LETTERS TO CHILDREN.

Did you ever try letters to children? It would take only a few annas for postage and materials, and an hour or two of time, to write ten short epistles to children you know and the greater their distance from you, and the smaller their normal correspondence, the more delightful their experience in receiving them. You can almost hear the cry: "O mother, I have a letter! Who, do you suppose, wrote it?" Now, the glistening eyes, the feet jumping up and down in their excitement, the trembling hands, the expectant face, the requests for repeated readings, the careful keeping, even placing

it under the pillow. Did you not in your own childhood ever have a craving, a wish that somebody would write to you? There are few ways in which so little effort and money can give so much pleasure. And a similar surprise and delight would be accomplished if you wrote to some friend of your childhood and early life whom you had not seen for ten, twenty, perhaps thirty or forty years.

LETTERS OF THANKS.

Then, there are those "bread and butter" letters about which we joke, but which, alas! we neglect so often. That note of appreciation, after we have enjoyed the hospitality of a home, helps to balance all the labors and sacrifices of the hostess, and gives to the visit a genial glow, like a sunset lingering long in its radiance.

In your thanksgiving letters you may have a wider range if you choose. Write thus, not only to the friend who supplies you with a good dinner, a bright fireside, and a comfortable bed, but to anyone who has served you well. Have you been enjoying some beautiful music or work of art, some suggestive address, some choice contribution, or stirring editorial in a paper? Take down your pen and write a note of thanksgiving. If we thanked our rulers more for their brave acts and criticised them less for their errors, if in writing to them we used the golden pen more often than the porcupine quill, it would be better all around.

OF PRAISE.

Still broader is the privilege in writing letters of praise; to friends, first and most frequently, to the

nearest and dearest; but then the whole world is before us. We may need an introduction to speak to people, but we need none to write them letters of praise. Take any morning the daily paper, select some person whose noble or commendable deed or whose wise words are there recorded, and write him an expression of appreciation, whether he be a ruler, a millionaire, a pauper or a criminal, whether in this land or some other. Such a daily letter would make you a fountain of joy and an inspiration, for nothing so uplifts to a higher and holier life, so quickens the desire to repeat a worthy act as some appreciation of it.

OF LOVE.

And the love letters. How long since you have written a real love letter to your mother, to your father,—not simply those about your health with inquiries about theirs, but telling, as best you can, of that love down deep in your heart that does not ordinarily flow to the surface, and your appreciation of all that they have done for you. But you say that you live at home. All the better. Write your love letter, put a stamp on it, post it, and keep out of sight when it is delivered and read. Then note that new radiance in your mother's eye, and feel in the gentle pressure of her hand and the touch of the good-night kiss an unspeakable gladness.

TO NEAR RELATIONS.

Husbands and wives, what of you? In former days, those love missives, laden with endearing expressions, were frequent; are there any at all in these

days ? When you are apart, your epistles are all about the children and other common interests. Once in a while skip these and slip in a real love letter.

THE FRUITAGE OF LETTERS.

I have preached many sermons, had many personal conversations, but nothing in my ministry has borne so large a fruitage as the letters which I have written. Sermons are too impersonal at best to reach the mark, but a letter goes straight there. A conversation is soon forgotten, but it is hard to destroy a letter written with the golden pen, and often it is kept long. Answers and excuses that seem plausible, when spoken, refute themselves, when put down in black and white, and the appeal unanswered continues to plead. It is not always easy to secure the opportunity for a quiet conversation about things unseen and eternal, but a few earnest words with the pen are always possible. The spoken word has more the beauty and fragrance of the flower, but the written word, often, more the qualities of the seed.

A MEANS OF INFLUENCE.

Paul's greatest service to the cause of Christ was with his letters. So would it be with many of you who never tried it. It is time to take your golden pen out of the "napkin," and some of you have two and even five there enfolded. These things should not be. The power of the spoken word, the value of printer's ink have been much emphasized. It is time to realize the influence of the golden pen.

NO ORGANIZATION.

The League of the Golden Pen has no officers, no committees, no bye-laws, no dues, only members. You initiate yourself into membership when you write your first letter with the golden pen, and you continue in good and regular standing as long as you write at least one such letter a month. Let the "shut-ins" and the silent and the timid, as well as the active and aggressive join our League.

*Here insert Suggestions Drawn from Personal
Experience and Thought.*

XII. WORK FOR THE DEPRESSED CLASSES.

—:o.—

“He that loveth not his brother whom he hath seen cannot love God whom he hath not seen.”—The Bible.

“While one man remains base no man can be altogether noble.”—Margaret Fuller.

THE RANGE OF BROTHERHOOD.

Brotherhood involves active love, irrespective of race, kindred or condition. The classical embodiment of this truth is in the Parable of the Good Samaritan (Luke X. 25-37). The question there asked is “how far does the requirement of outgoing aggressive love reach? Who is near me, *i. e.*, near enough to be within the range where such love is a duty?” Christ answers by telling the story of the Good Samaritan; the story of one who coming across a case of need, did not raise this question at all. The lesson is that the lawyer’s question, concerning the limit within which one has neighbourly duties, is one that ought not to be asked. Anyone of whatsoever race, kindred, sort, or condition, if he is in real need, is a neighbour according to the law of love.

ENTERING ON BROTHERHOOD.

Notice carefully the difference between the lawyer’s question, “who has a neighbour’s claim on me” (v. 29) and the question of Jesus (v. 36); “which now of these three, thinkest thou was neighbour” (or more exactly “became” or “has come to be, near”)

‘unto him that fell among thieves?’ The one asks ‘who has a claim on me?’ the other, ‘who entered into a new relation with the wounded man?’ The parable shows the first to be a small unprofitable question; the second arouses one to see the way in which the relation of nearness, of neighbourhood, is constituted and realized. From this it will be seen that neighbourhood is not a relation in which I *stand* toward others; it is a relation into which I *enter*. The relation of nearness to another is not a passive, but an active thing. Neighbourhood springs up where the will acts positively in kindness and love. The Samaritan *became* a neighbour when he helped the wounded man; by that act a new relation was constituted between the two men.

A PERSONAL QUESTION.

What habit of mind and heart must the Good Samaritan have had to act as he did? What is the will and purpose, the temper that you are taking into the world? As you think of the needs about you in India—those stricken with famine, with plague, with malaria, with poverty, with ignorance, with hard social conditions, is your attitude that of one who asks: “What claim have the people on me?” Or are you eager to have the relation of neighbourliness, of friendship, of brotherhood spring up; are you eager ‘to come to be near’ those with whom you have to do? Do you carry about with you the will to love, the desire to imitate God and His beneficence, the longing to lighten others’ burdens and to gladden others’ lives? In other words, is your life

a passive one of waiting for claims ; or a positive one of entering into relations of love ?

ZEAL FOR ONE'S SUB-CASTE NOT ENOUGH.

Zeal for the development of one's sub-caste does not fulfill this ideal of brotherhood at all. India has known service of the most self-giving kind *within* the caste. What it must learn is service *amongst* castes. "It is not due to the fact that distance, either social, or geographical, makes them unknown to each other ; rather it is due to a spirit of indifference which makes the smallest distance impossible to span. The thinnest partition walls are allowed to divide us from one another's confidence and interest. Each of us has his little enclosure outside of which he does not love. Beyond it we make our fitful and inconstant excursions of sympathy and pity. We do not consistently and impartially love our fellow-men."

A RESOLVE.

How can you act on this principle to-day ? Open your eyes to your environment ; resolve to act without hesitation where the first opportunity occurs ; choose companions who believe in this positive brotherhood ; never let a single chance to act on this principle go until the attitude is well established ; ask God's help in daily prayer, in some such words as :—

O Thou unfailing Source of Love, renew in us to-day the will of charity. Abide in us throughout this day, that we may move forward in love to establish new relations of sympathy and brotherhood. Remove any false circle with which we may have bounded our

duty to love, and create in us the impulse to spring forward at the sight of need irrespective of race or kindred or condition. Grant to us, we beseech Thee, the grace to suffer, if need be, in the doing of Thy will."

THE URGENCY OF THE PROBLEM.

Almost one-fifth of India's population belongs to this unhappy category—the depressed classes—and they labour under disadvantages and hardships which are almost appalling. The higher castes as a rule take no interest in them; there is the social exclusiveness of the caste system, the barbarous avoidance of the touch of certain classes, and the mental and spiritual darkness in which they lie. From every side there should be the attitude of greatest friendliness and kindly interest in those who after all are our brothers and who are doing needed work without which we could not get on for a day.

PRACTICAL MEASURES.

In an article on the "Service of the Poor" in "United India and Native States," Rev. C. F. Andrews thus speaks of what can be done for the "untouchables":—"We may turn, then, from questions of origins to questions of present-day practice, and assume a desire on the part of patriotic educated Indians to put an end to this terrible national abuse. How can we practically take steps in the way of reform? I do not think there is any way so practically helpful, under present circumstances, as the way of education. To begin with, it has the immense advantage of displaying real human sympathy and a desire to share with the poorest,

the greatest blessing mankind has received. Education is a powerful factor all the world over, and in India especially it is the noblest way of righting a serious wrong. For, it was the evil custom which grew up in the dark Indian ages of refusing to allow the lowest of the people to receive education, which was the beginning of all the mischief and led to the present terrible results.

EDUCATION NOT PAUPERIZING.

"Secondly, education is not pauperizing, but, on the contrary, leads on to greater self-respect. It makes those who are educated feel their own advance, and it creates in them a desire to help themselves and raise themselves. It opens out to them new ideas of the value and possibility of progress, and enables them to take part in their own uplifting. It also opens out oneness of progress for the whole community.

EDUCATION CONSTRUCTIVE.

"Thirdly, while education is the most revolutionary force in the whole world, it is not sudden or volcanic; it is not destructive or anarchical; it is rather constructive and gradual, silent and up-building. It, therefore, disturbs least the immediate social status, while it leads on to the greatest social changes in the future.

FORMATION OF CLUBS.

"But it will be asked, how may we proceed in practice? How can we bring our individual influence to bear? In such work, where millions have to be reached, the individual counts for little by himself,

but a united movement counts for much. To me personally, it seems clear that while every individual effort that can be made and carried through is of great importance, yet still more important is the forming of societies or groups which may make a combined effort to cope with the problem. Public opinion has to be instructed, the whole attitude of society towards the question has to be changed, and this can be done much more impressively by a community of thinkers and workers, than by a single individual effort. One note of warning needs to be sounded. No member, in such a society of reformers, should be accepted, who would not himself go down among the depressed classes and take part in the work. Mere sympathy from a distance is useless, a hindrance rather than a help.

SANITATION.

“Along with education should go, whenever possible, dispensary and healing work. Instruction in sanitary matters, as to cleanliness, good and decent ways, can best be given along with the practical sympathy that flows from the healing of the sick. In these very matters of cleanliness and decency lie some of the most difficult problems of the upraising of the masses, and while education by itself can accomplish a great deal, education combined with dispensary work can do more.

AGITATION.

“Let the problem, then, of India's poor and depressed classes be felt by every educated man, let it

be spoken of in our schools and colleges with sympathy and humanity, let the whole press of the country promote the circulation of the new ideas of helpfulness and meanwhile let those of Young India who are eager to serve their country in their own day and generation continue to band themselves together for a united effort, to bring education and healing to those of their own countrymen who so sorely need their labour."

Some further practical suggestions are :—

1. Study the problem (see outline under " Social Study," Chap. XX.).
2. Make strenuous efforts by the use of pamphlets, conversation and discourses to awaken the public conscience to respect the equality of rights, opportunities and better treatment of these classes. The problem is really of the upper three or four millions; convert these to a rational view of things and the rest will follow as a matter of course.
3. Try to your utmost to persuade school authorities to admit the untouchable children into existing schools, or to make provision for them where none exists.
4. Start schools yourself for them (see Chapter II).
5. Seek the active co-operation of the leaders of these classes, and with their help organize Committees of work, who among other things shall collect funds and award monthly scholarships to the promising and advanced boys of these classes. This will awaken a sense of collective responsibility and will promote a

steady permanence which are indispensable for any great and widespread progress.

6. Make it a point to touch them yourself, in giving them money, or a letter, and in other small ways. Let them realise that you are willing to treat them as human beings.

7. Go to some pains and expense if necessary to make the mechanical arrangements such that they come as little as possible in contact with dirt.

8. We may not all be able to organise large movements for helping these poor people but we can give sympathy and help to those who are already working in this field.

NOTE.—Suggestions 2, 3 and 5 are taken from the Indian Social Reformer, January 23, 1909.



*Here insert Suggestions Drawn from Personal
Experience and Thought.*

XIII. SERVICE TO PUBLIC INSTITUTIONS.

NEED OF HONORARY HELP.

Many private and public charities are managed by Honorary Secretaries, who are not always able to give as much time as they should like to supervision. Such an Honorary Secretary of a Municipal Poor House definitely asked for a few student volunteers, who would be willing to drop in at the Poor House occasionally. He felt they could cheer up the people staying there, and could check up whether the servants were doing their duty and giving the assigned quantity of food. Sometimes such places are left for a week at a time in charge of a Rs. 10 man.

HELP TO AN ORPHANAGE.

As another example, the plea of the Honorary Secretary of a Private Orphanage might be given. He was struggling to find a sale for the socks, shirting, cloth, etc., which were made by the orphans in learning useful trades. He felt that some interested student could take such goods to the Boarding House and interest men in buying for the sake of the Orphanage. In this particular institution they have room for more orphans, and felt that college men could be able to send needy cases to them; that they could bring their friends to the place and interest them in it.

BY SINGING OR RECITATION DEPUTATIONS.

Many an Orphanage or Poor House, or Hospital would, when properly approached, welcome a little

band of singers. Instead of having all the concerts in the Quadrangle, students with the gift of song might go occasionally to places less favoured than Hostels and Boarding Houses. A Literary Society might make as its object to prepare a performance suitable to please, enlighten and make glad the residents in some Dhobi Maudi, or sweeper quarter, or Charitable Institution. It adds interest to a Literary Society to feel that the preparation and training in songs and declamations and essays are for some immediately practical and useful purpose for others.

BY GIFTS.

Some School or Orphanage may have no Library. Here is an opportunity for some student to solicit one book from each member of his College Class or Boarding House, or from each of a group of citizens. These books would form a most useful nucleus for a Library in English or the Vernacular.

ONE WAY OF RAISING MONEY.

A very interesting way of raising money to give to some institution or to use in any other form of service is to get each member of a group or club to pledge to earn one rupee by his own labour. At the end of a given time hold a meeting, and have each member step forward with his rupee and tell how he earned the money. This "Experience Meeting" can prove most instructive and interesting.


HELPING BY PHYSICAL LABOUR.

A most practical expression of the spirit of service is recorded by Rev. C. Tyndale Biscoe, of Srinagar :—

"Miss Newman, of the C. E. L. M. S., was last year building a dispensary for women, and she was having trouble with the coolies and asked the school-boys to help her. Four hundred volunteered to do so at once. Their job was to carry stones from the lake to the building site, a quarter of a mile distant. After school, they marched over to this suburb, about two miles distant, and stood in one long line a quarter of a mile in length, and passed up stones from the lake side to the top of the hill, as their custom is to pass up buckets in a fire, so that there was a continual stream of stones all the afternoon falling on the site. Crowds of citizens turned out to watch and many of them jeered and chaffed the boys, for, it must be remembered that most of the boys were Brahmans, who are never supposed to do any manual work. I saw some of the boys wincing under their jibs, others, of course, gave it them back, but when five o'clock came it brought old pupils from their offices, going homewards, and when they had taken in the situation, several of them joined in our ranks, and I saw one old student go up to a loud-mouthed fellow and take him by the throat and pull him into line and force him to do the work at which he had been jeering. The boys kept at the particular job all through the year when time permitted, and gradually converted several jeering on-lookers into helpers. One was a tailor who left his needle to join in the coolie work, whilst another prepared tea for the boys."

If a young man of character really wishes to serve,

he need not wait long. Let him volunteer his help to the Secretary of some Public Institution of his town and the doors for service and the acquirement of experience will generally be opened.



*Here insert Suggestions Drawn from Personal
Experience and Thought.*

XIV. PREVENTION OF CRUELTY TO ANIMALS.

"The child in humanity and the animal in the lower world—these are the objects of compassion ; and those who ignore their rights have no claim to hope for either justice or mercy for themselves."

"Animals are cared for by their Maker. God is the avenger of the oppressor with regard to brutes as well as men."—Visma.

"As thou lookest to thy God for thy protection so do dumb and helpless animals look to thee for their protection. If thou hast no mercy for them, thou hast no claim to God's mercy for thyself."—Buddha.

"The quality of mercy is not strained ;
It droppeth, as the gentle rain from heaven,
Upon the place beneath. It is twice blest ;
It blesseth him that gives and him that takes."

Shakespeare.

"No civilization is complete which does not include the dumb and defenseless of God's creatures within the sphere of charity and mercy."—Queen Victoria.

INDIA'S PART IN PROTECTION OF ANIMALS.

Social service should include the animals as well as men. Man's duties to the lower animals have always been highly conceived in India where for centuries the alleviation of their suffering has formed a distinct part of both private and public charity. But at the International Congress held last year in London to discuss means for the better protection of animals in all parts of the world, each of the papers from India stated that the measures adopted here were very inadequate, that great indifference and apathy toward the suffering of animals prevailed upon the part of both Europeans

and Indians, and that the time had come when a strong effort should be made to ameliorate the sad conditions of animal life in India.

AN IMPERIAL INDIAN SOCIETY.

It was felt that a great deal of this cruelty was quite preventible if more interest in the matter could be aroused, and in order to do this it was proposed to found one large Imperial Indian Society for the Prevention of Cruelty to Animals with its Head Office in Calcutta. It is hoped that this will be an institution where all applications concerning the welfare of animals can be received from all over India, where advice and assistance can be given, and which will interest people in the foundation and working of local societies.

PUBLIC OPINION NEEDED.

The need for each student adding the weight of his influence to create public opinion against cruelty to animals was forcibly impressed by the statement of a Divisional Judge of the Punjab. His opinion had been taken by Government as to whether Act No. XI of 1890, should be extended beyond Municipalities and Cantonments. He answered that he felt that public opinion so little supported the present law, that any extension would be made only an excuse for improper oppression. In his opinion the extension of protection to animals in villages was being absolutely blocked by the lack of interest of people in the protection of animals in Municipalities and Cantonments. Hence, not to act may mean the restriction of the law. All students have a part in creating public opinion.

WHAT CAN BE DONE BY LOCAL SOCIETIES.

Many towns have local societies established for united action towards this end. Their object is not merely to prevent cruelty by the deterrent influence of legal punishment, but also to interest ignorant owners and drivers of donkeys, bullocks, etc., in the care and treatment of their animals, and to encourage and foster those merciful impulses which tend to the growth of humanity. Some Societies have striven to attain this by distributing pamphlets bearing upon the treatment of domestic animals and by erecting cattle troughs in the streets. But very often people guilty of cruelty belong to the illiterate class and can only be deterred by the pains and penalties of the law. Warnings and the immediate arrest of the criminals can be insisted on by those who know the law. In Calcutta, one interested person came forward with an offer of a weighing scale so that loads could easily be tested. Outdoor free dispensaries have been established at various places.

THE LAW.

Act XI of 1890, applies to Municipalities and Cantonments. A copy of this may be made from the library of some Pleader, or it can be secured for one anna from Gulab Singh's Printing Press, Lahore. In ordinary cases the offender is merely warned, and the law is never strained to procure convictions. But flagrant and wanton acts of cruelty are prosecuted under Act XI.

PROCEDURE.

If there is a Society for the Prevention of Cruelty to Animals in your City inform its Agent, giving the offender's name, his father's name, residence and the animal or animals concerned. If there is no Agent and if the offender is the driver of a licensed vehicle such as a tonga or first class gari, report his number to the Secretary of the Municipality. If the offender is not driving a licensed vehicle report the man's name, father's name and address to the Deputy Commissioner.

KINDS OF OFFENCES.

Cruelty to animals is mostly seen in towns. Hackney carriage horses are overworked, bullocks are overloaded, under fed, seldom cleaned or groomed, ill-treated and goaded to drag loads beyond their strength. It is no uncommon sight to see the eyes of a bullock bulging out because of the strain ; and when they stop they are made to start again with the dead weight without assistance. Milch cows are crowded together in unsanitary places without light and sufficient green food. Small ponies are used for Third Class Garies, the lash is often used unsparingly, and passengers are sometimes crowded both inside and out. The heartlessness with which fowls and other birds are treated both in transit and after their arrival is a very conspicuous sight, and appears to be due to the utter want of appreciation that such creatures can feel or suffer pain. Crowded crates, tied legs, twisted wings,

no water and handling as if they were but bundles of feathers are common forms of ill-treatment.

ILLUSTRATIONS OF WHAT CAN BE DONE.

The 1904-5 Annual Report of the Bombay Society for the Prevention of Cruelty to Animals shows 747 prosecutions for cruelty to horses, under the heads, broken knee, lame, emaciated, branded, sore chest, sore feet, sore body, sore back, etc., 9,635 prosecutions for cruelty to bullocks; 78 for buffaloes; making a total of 10,462 convictions for the two years.

WORK AT CALCUTTA, AT SRINAGAR.

The Calcutta Report for 1906, shews 6,211 arrests, of these 6,022 were convicted and 109 warned and discharged. The Rev. C. Tindale Biscoe writes of the work in his High School:—"As the roads are scarce in Kashmir, produce is conveyed from and to the city and villages by pack animals and coolies, thousands of donkeys are therefore in constant use; but if the winter is a severe one, the roads are blocked and the donkeys are idle, this being the case their owners go on the principle (which is a wise one generally) no work, no pay; hence, they do not think it necessary to feed them but turn them out in the snow-covered streets to pick up their food as they can, which means that they and the pariah dogs fight it out over the filth in the back streets and gullies, even half-starved cows joining in this fight for life.

"Any one to whom you speak on this subject agrees with you that it is a very cruel custom, but there the matter ends, as there is no society for "the

prevention of cruelty to animals" in this city. We have always heard that Brahmans are very kind to animals, and so they are in theory, for they object to taking life, but it does not seem to have entered their heads that cruelty should be put down and that it is sometimes kinder to kill than to allow animals to suffer pain, such as dying animals having their eyes pecked out by birds of prey or torn to pieces by dogs, as I have had to witness in the case of cows, which it is criminal to kill in this country.

"This winter is a severe one, so it was suggested to the school boys that they might tackle the question, and to this they readily agreed. But some of the Brahman boys naturally asked how it was possible for them to catch the donkeys, for they were unclean animals. A master who was a Brahman answered that caste in this case must give way to kindness. I do not know whether his views were orthodox, but we accepted them thankfully.

"So for the last few weeks we have had some grand sport in capturing starving donkeys. Although Brahmans are not allowed to touch a donkey as it is an unclean animal, they may drive it, or tie a rope to its neck and pull it, or entice it with the proverbial carrot held in front of its nose, so it has come to pass that we have had as our guests over 80 starving donkeys and two cows.

"The poor donkeys were so hungry that on the first night they tore off the paper from the school windows (we have paper over our lattice windows in

lieu of glass) and ate it. The boys bring straw and chaff from their houses and feed them and take much interest in the poor animals.

"The next act in the drama is of course the donkeys' owners' appearance on the scene when they hear of the raids and come to demand their property. To these men we give our minds on the subject of cruelty and return them their property on condition that they pay up what has been spent on their animals, extracting a promise from them that they will allow inspectors (*i. e.*, certain teachers and boys) to visit their homes daily to see them fed.

"We have had some donkeys on our hands for many a day as their owners have brought them from far villages, for there is more filth in the city than in the villages and hence the city is considered to be an excellent pasturage ground. In the spring their owners will no doubt turn up to take them off to work for them when they will find a nice little bill awaiting them.

"There are two good things in a hard winter, and that is (1) that poor donkeys' sore backs have time to heal, (2) our boys have an opportunity of learning yet another lesson in citizenship and in living out their school motto "in all things be men" *i. e.*, be strong, be kind and so follow in the steps of Him who went about doing good.

"It is chiefly in the service to animals that the boys come to grief, for the pony and donkey drivers resent this interest in their property when the boys

ask them to take the loads off their lame beasts of burden, and still more when the boys follow up their unheeded requests by pitching the loads off themselves. This generally brings on a fight, and the men being stronger than the boys, the righteous perish and the wicked flourish as in days of old, but sometimes the noble art of self-defence brings the owner of that knowledge out top. I know of one boy who got over the difficulty of engaging in battle, as he was little of stature, by offering to carry a part of a lame donkey's load, and he and the donkey shared the load together. Two boys came to their head-master the other day in tears (sad to say) with torn garments and smarting skins, on account of espousing a donkey's cause in the face of superior strength and numbers, and asked him what they ought to do in such cases, for, said they, "we are taught to succour animals in trouble, and when we do, we are made to suffer for it." Action came first, and words second, for the head-master, a Brahman and an exceptionally smart fellow, at once called for his strongest boys and started off in pursuit of the donkey drivers. But the raid was unsuccessful in so far as punishment was concerned, for the donkeymen thought it wiser to trust to their legs than their sticks, ran to cover, and left the donkeys and their loads to the boys. The answer to their question was twofold : that they should get on with their boxing so that right might always conquer ; and that all those who wish to put wrong right in this world must be ready to receive hard knocks, and if they are not ready to pay the price

that every reformer has to pay, then they must leave the job to braver men. In the winter of 1908-9, the boys rescued and fed over 100 starving donkeys."

SUMMARY OF SUGGESTIONS.

Obtain the law.

Acquaint self and others with it.

Help to form public opinion.

Assist any Prevention Society that exists in your town.

Help to found a Society for Prevention of Cruelty to Animals.

Arrange for a series of essays on the subject (see under "Social Study" Chap. XX.).

Print and circulate the best of these.

Acquaint yourself with conditions at first hand.

Warn or report observed cases.

Here insert Suggestions Drawn from Personal Experience and Thought.

XV. TOWN AND VILLAGE IMPROVEMENT.

"I like to see a man proud of the place in which he lives. I like to see a man who lives so that his place will be proud of him. Be honest, but hate no one; overturn a man's wrong-doing, but do not overturn him unless it must be done in overturning the wrong. Stand with anybody that stands right. Stand with him while he is right, and part with him when he goes wrong."—Abraham Lincoln.

"So he who blesses most is blest,
And God and Man shall own his worth
Who toils to leave as his bequest
An added beauty to the earth."

WHAT INDIVIDUALS CAN DO.

The influence of one man who is in earnest about village or town improvement cannot be over-estimated. Great things can be in time accomplished if he will but hold tenaciously to his ideals, and create a public opinion which will cause them to be realized. The following are some of the ways in which the individual may act:—

1. Make your own house and its surroundings clean and neat—a model.
2. Interest fellow townsmen in forming a village improvement society. Have a fee, say one rupee a year. Take up worthwhile matters such as improving the grounds of the schoolhouse; initiating a public library or reading room; putting good pictures in the schoolrooms; organizing educative lectures in the school-building or Town Hall.
3. Enroll boys as street cleaners, to pick up papers, remove stones, etc.
4. A frequent reporting of or protesting against nuisances.

5. Introducing the idea of "Arbor Day," secure essays on what it is, and what part it has played in the beautification of the West.

6. The planting of trees and vines. Why should not students be enabled to point proudly to the spreading branches of some tree they were encouraged to plant a few years before? Make this practical by actually arranging for a supply of suitable trees, giving them free or at cost.

7. Agitate for better water supply, sewerage, etc.

8. The erection of artistic street lamps, signs and fountains.

9. The establishment of playgrounds, (see Chap. VII.).

10. The placing of receptacles for street litter.

11. Insisting that town committees do their duty.

12. Agitating for better schools, and schools for all classes.

13. Offering of prizes for the best improvement of individual houses and compounds.

14. The distribution of seeds to children and the offering of prizes for the best flower garden. From one such Home Gardening Association in America 426,611 half-anna packets of seeds were ordered in one year.

15. Have this subject brought up in the schools.

16. Institute a "clean up day." This will require some co-operation between the Health Department, street commissioners, school authorities and

private residents, in cleaning the streets, flushing the drains, repainting of signs, washing of windows, and removal of rubbish.



*Here insert Suggestions Drawn from Personal
Experience and Thought.*

XVI. SOME SOCIAL DUTIES OF HOSTEL STUDENTS.

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I.

SELF-DIRECTION.

It is a great loss to the possibilities of self-education in a student body when a definite command or order has to be given from above. A Principal's rule may cause a student to go through the motions of right conduct and may obtain certain outward performances, but the student has thereby forfeited a priceless opportunity. The student body itself, aided by counsel, example, friendly suggestion, or unspoken influence should make commands unnecessary. The reason is vital to their highest life, for there can be no character otherwise. Character must be formed by a man's voluntary acts. For students ever to make it necessary for a Faculty to secure certain objective results in their communal life through commands is to give up the raw material out of which character is made.

CONTRIBUTION TO PUBLIC OPINION.

It is only when students voluntarily choose to do the just, fair, honourable, manly thing that conduct can mean much for character. Therefore, each student owes to the body to which he belongs the highest vision he possesses. No student can escape the responsibility of contributing to and upholding a virile public opinion. He may by temperament dislike a social or common

life, but surely his duty before God is to use what culture, or insight, or higher vision he possesses for his day and generation in the student life surrounding him. Learn to feel humiliated by every petty rule that must be made about climbing over seats in class, knocking away a tennis ball, misusing a well ; see in it a narrowing of your sphere of voluntary choice, which is the stuff out of which character is made ; *consider it your first social duty to uphold and to contribute to an ennobling and healthy public opinion.*

II.

EMPHASIS ON WHAT SUPPLEMENTS.

The second social duty of every student is to *place emphasis on that which supplements rather than on what contradicts his own life in the varied environment about him.* Indian student life affords an almost unparalleled opportunity for mutual development in the great variety of classes, creeds and castes that are brought together. Every student that clings to his sect and refuses to enter upon friendly relations with those of another group, thereby forfeits one of the golden opportunities of college life.

DWELL ON ADMIRATIONS.

Surely, no student would be so blind as to consider that all truth or development abides in him. As surely should no student doubt that there is good in the other man,—some good at least. The emphasis should not be on the contradictory ; but a keen eagerness to supplement one's partial life from every source should characterize a student body. Be on the

lookout for good in the other party; any one can see the evil. In thinking or speaking of your fellows, pick out the good and not the evil. "Dwell on your admirations and not on your disgusts." Be on the lookout for the lovable in every man, and be ready to call attention to that rather than to the disagreeable. One way of going through the four years of college life is to shut one's self up within the limits of one's special group. But such an one thus foregoes all that larger education that is richer than the curriculum and the class room. India's very complexity should contribute to maximum development, if every student with open mind and generous heart eagerly sought from those of other faiths or practice or station that which could supplement his own life. This point of view shows a duty that you owe to yourself, your parents who send you, and to our country.

III.

CONSIDERATION.

A third social duty is *consideration for those with whom you live*. There should be an atmosphere of sweetness and light about every College and Boarding House. Suppose this is not the tone, you can do much to make it so by your cheerful and courteous bearing. India's brilliant sun could flame no brighter at midday, than would the sunshine of such a spirit in the hearts of the leading students.

HOSTEL ATMOSPHERE.

A student body which allows itself to be surrounded with a spirit less than this forfeits one of the

great conditions for a healthy higher life. Atmosphere has a great deal to do with health, and one longs to look out on a body of men growing for four years in an air of consideration and of unselfishness. It will never come in the general student body until the individual student lives out his highest and his best. In a body where this spirit of consideration is not found, the strong insist on service from the weak ; the lazy refuse to take their share of the common burden ; the greedy demand a larger share of the comfort, service, or front seats ; discourtesy in word or manner makes others unhappy ; obstinacy insists on its own way whether it is good or bad ; selfishness seeks personal advantage at the expense of college, classmates, and of God. Property is wasted or stolen ; privileges are abused ; and all sense of fairness dishonored.

THE CALL.

All this is destructive of the best community life of a college. It creates an atmosphere in which the noblest life can hardly grow. For your own sake, for the sake of service to your student generation, for the sake of India, do your part to create and to sustain a dominating spirit of helpfulness, consideration, and love amongst the student body, that sweetness and joy may mould life from day to day.

*Here insert Suggestions Drawn from Personal
Experience and Thought.*

XVII.—TEMPERANCE.

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"One of the most hopeful signs of the day is the growing conviction that the social problem is an integral whole, and not a mere aggregate of isolated ills to be cured."—R. A. Bray.

"The close connection between a craving for drink and bad housing, bad feeding, a polluted and depressed atmosphere, long hours of work in overheated and often ill-ventilated rooms, only relieved by the excitement of town life, is too evident to need demonstration."—Report of International Committee on Physical Degeneration.

A man who desires to use his entire force on behalf of himself or his fellow-man can do so best and longest by entirely avoiding alcohol."—"Alcohol and Human Body."

LITERATURE ON THE QUESTION.

This is not the place to make a statement of the demands for service along the lines of temperance reforms. We may assume that there are large numbers who feel the need of vigilance with reference to this question, who are convinced of the uselessness and peril of the drink habit, and who are glad to serve their country in any practical way that will lessen the dangers from the consumption of liquor. That the evil is growing and that it spreads from the towns to the villages seem to be acknowledged facts ; this places a clear responsibility on the educated classes. The best single book to give the opinions of leaders of medical research is that recently issued by Sir Victor Horsley and Dr. Mary Struge, "Alcohol and the Human Body." "The Indian Temperance Record," (Rs. 1-8-0 per annum, Calcutta) and the "Abkari," will keep one in touch with what is being done and the need in India. Many of the Provinces have

their temperance papers in their vernacular. (For the Punjab, see that issued by the Amritsar Temperance Society.) A large stock of temperance leaflets, pamphlets and books is kept by the Woman's Christian Temperance Union. (Literature Agent:—Mrs. T. C. Badley, Lucknow and Nainital.) Temperance leaflets and songs in Urdu are issued by the Amritsar Temperance Society, some of which may be obtained for free distribution (Address:—L. Nand Lal, Secretary, Amritsar). The Anglo-Indian Temperance Association has its main object to save India from the alarming growth of the drinking habits of the population. The Association was founded in 1888, and should have branches in every town and village in India. Information can be secured from Mr. Frederick Grubb, 36, Iveley Road, Clapham, London, S. W. A little inquiry will reveal the nearest and best place for your own particular needs.

ELEVATE LIFE CONDITIONS.

The quotations at the top of this Chapter show how temperance workers are not only insisting on drinking habits as the cause of many other social evils, but are also insisting that other social evils are often the cause of drinking habits. The temperance worker must be no narrow man. He should endeavor to elevate the whole life conditions of the people. People drink in order to escape from squalid or disheartening circumstances; from bad labour conditions; from social instinct associated with companionship, customs, and use of leisure. All these causes—these sources of the trouble—must be analysed and met.

EDUCATE THE INDIVIDUAL.

The mere improvement of the environment and conditions of the people is not enough without education. There are as apt to be bad conditions in the heart as in the village or town. The wisdom and the worth of total abstinence must be increasingly emphasized. The public should be lead to realize that drink means waste, physical, mental, moral.

MEDAL CONTESTS.

A plan of educating the public and thereby, gradually forming public opinion that should especially be mentioned, is that of the "Medal Contests" arranged by the W. C. T. U. (Address :—Mrs. G. F. Henry, Inayat Bagh, Lucknow.) Contests may be organized by any school or society, consisting of not less than six nor more than eight contestants. A silver medal (procurable for Rs. 4-4-0) is awarded to the candidate receiving the highest number of marks taking into consideration memory, voice, articulation, gestures, and general effects. Six winners of silver medals may compete for a Gold Medal. Six Gold Medalists may compete for a Diamond Medal. A speaker may contest any number of times until he wins. An admission fee is sometimes charged or a collection taken to pay for the medal and any other expenses of the contests. Circulars giving all information desired for local workers, samples of the silver medals, judges' blanks, rules, recitation books, etc., can be secured from the Agent :—W. C. T. U. Literature Depôt, American Mission, Lucknow. A most interesting series of

contests might be held between various schools or societies.

TEMPERANCE SONG CONTESTS.

A musical contest may be held in connection with the oratorical contest, thereby furnishing music, and thus adding interest to the program. Temperance songs can be secured from your local Temperance Society.

VARIOUS WAYS OF WORKING FOR TEMPERANCE.

1. Organize a Temperance Society for *doing* something.
2. Arrange for a study of the temperance conditions of your own town or city (see under "Social Study" Chapter XX.)
3. Arrange for, or suggest to others to arrange for Provitri Holi programs. No customs however objectionable are ever annihilated and much less reformed by mere adverse criticism. They must be observed in the proper way to be improved. Many a one has taken his first drink on Holi. Games, amusements, entertainments and speeches may be utilized.
4. Distribution of temperance leaflets, songs, information in regard to the abuse of intoxicants and drugs, and facts with regard to the increase of the drinking habit. One Society distributed 100,000 leaflets last year.
5. The translation or writing of temperance leaflets or songs.
6. Arranging for Medal Contests.

7. Keep a watch on the number and location of liquor shops, and, if possible, have them removed.

8. See that some temperance worker scrutinizes all licences issued. These matters should not be left to Government alone.

9. Make an independent investigation of the successes and failures of the Government Excise and Licence Policy in your District.

10. Secure a lantern and arrange for occasional temperance lectures in schools and other public places.

11. Secure subscriptions for your local vernacular temperance organ (for the Punjab, the Temperance Guide, Amritsar, 1-4-0 per annum). Try to get public reading rooms and libraries to take such papers in English and the Vernacular.

12. When a temperance speaker comes, help to distribute the announcements and to bring your friends.

13. Secure and use Gramophone records on Temperance.

14. Secure pledges for Total Abstinence. (The Amritsar Temperance Society furnishes free pledge books in Gurmuki and Urdu.)

TYPICAL STUDENT WORK.

A student writes :—"I am endeavouring to serve the Temperance cause in various ways. I have established a "Students' Temperance Mission," gathering small boys of primary classes. We have been preaching and singing temperance songs in the neighbouring villages to the accompaniment of the harmonium, *tabla*

and the like. I have translated a passage on "Evils of Wine Drinking" from Lamb's "Easays of Elia," and having published 500 copies at my own expense, I have distributed them gratis in the whole city. I have also worked on the Temperance Pledge Books. I am greatly in need of two more ; please send them."



Here insert Suggestions Drawn from Personal Experience and Thought.

XVIII. THE PLACE OF SMALL CLUBS OR SOCIETIES.

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THEIR VALUE.

Individual and isolated workers often cannot accomplish as much as when several are linked together for a common purpose. In the long vacation the students from the various colleges residing in a given town might well combine for some purpose of social study and work. Or during the college year, groups of friends could be formed. The mutual encouragement and stimulus, the greater range of work which could be attempted, make such groups exceedingly valuable. During discouraging hours of effort, friends sustain one's purpose and vision.

THEIR DANGERS.

The danger of such societies is that energy may be exhausted in framing a "Constitution", electing the President and Secretary, etc. All this machinery should be reduced to its minimum and the emphasis placed on actual study and actual service. Shun with vigilance any dropping down into a mere academic interest. Remember Carlyle's: "Produce! produce! Were it but the pitifullest, infinitesimal fraction of a product, produce it in God's name. 'Tis the utmost thou hast in thee; out with it then. Up, up!"

It is well also to remember, that the development of personal responsibility has not developed equally with a sense of collective responsibility; it is always

easier to get together a dozen people to condemn a social evil, than one who will in his own sphere make a serious effort to put it down.

In Lucknow, certain college students professed to start night schools for the benefit of the poorer classes. This aroused the suspicion of the authorities, so that at last the Magistrate put a stop to it. The reason for this was that there was no responsible older person connected with the students. Such an unfortunate incident points toward the advisability of associating some older person with any student club that might be started.

A MODEL OBJECT.

Such a club might formulate for itself an object such as the following:—The collection and study of social facts; the pursuit of social service; the discussion of social theories and social problems with a view to forming public opinion and securing improvements in the conditions of life.

The following shows another very noble object:—
“Avowing as the sole bond of our fellowship a serious purpose to lead pure reverent and useful lives, we seek together love which quickeneth service, and truth which maketh free.”

STUDENT EFFORTS:

One student writes:—“My town is very backward in education, there only being four college men out of a population of 36,000. We determined to arouse the people to send their children to school. We established a club—The Union Club—open to the people

of every caste and creed. The first object of it is the dissemination of education and trying by speeches to persuade the people to acquire education. We sent for newspapers, three Hindi, two Urdu, and one English paper. We rented a room and every one was allowed to come and read the papers free of charge. Moreover, we tried in every way to persuade the people to go to this reading room. We had weekly meetings, with speeches on social and moral subjects, on temperance and education. We were greatly opposed by the people who even charged us with evil accusations. The result of our attempt was that two or three citizens, who were of rather advanced thought, established a club of citizens themselves—The Vaisha Sabha—the paramount object of it also being the extension of education.”

“I tried to make a society of students in my town by which they may be more close to each other and may benefit by each other’s counsel. The chief advantage of this lay in the fact that by such association the spirit of social service might be introduced amongst them. For the same reason I introduced cricket, so that we might come together in play as well.”

ANOTHER ATTEMPT.

“I was successful in organizing a social party of friends, the members of which agreed to dine together Sunday evenings; to discuss sanitary and intellectual problems; and to diffuse a spirit of social service, mutual helpfulness, and scientific knowledge amongst the masses.”

A KNIGHT ERRANT SOCIETY.

"Another of these societies* is "The Knight Errant Society," which aims at the protection of and raising up of women. The Knights pledged themselves to do all in their power to prevent girls being married under the age of fourteen, early marriages being one of the curses of the country. I wish my readers were able to be present at our monthly meetings of these societies and hear the members tell the story of their month. Many and many a time have I been thrilled with emotion as I heard these men relate their attempts to stem the crying evils around them."

THE WAIF AND STRAY SOCIETY.

Among the numerous social societies worked by the masters is: "The Waif and Stray Society," to which all masters and boys subscribe monthly, and thereby pay the schooling of fifty poor boys, clothe a score, and feed and look after those in real distress. This teaches them to give charity on right lines, and to economize public money and lay it out to the best advantage, besides widening their hearts and teaching them to sympathize *practically* with those in distress. We want very much to start a small "Home" for incurables in the school-compound, so that the boys may daily learn the joy of relieving suffering."

THE SEVA SADAN.

Although not a society of students, it is suggestive and inspiring to read of what has been done by

* NOTE.—This and the next paragraph are taken from the report of the Srinagar Mission High School.

the Seva Sadan of Bombay. This Society came into existence about two years ago through the energy, foresight and practical work of Mr. B. M. Malabari and others interested in the uplift of the women of India, and is a noteworthy illustration of how a substantial amount of solid service can be rendered where women of philanthropic spirit can be banded together. For details we would refer readers to their interesting report. We quote the following from their last :—

“Who can measure the infinite possibilities of a scheme which can unite a Hindu, Mahomedan, a Sikh, and a Parsi to work in harmony for the realisation of a great ideal? In a country like India, full of narrow creeds and still narrower vision the Seva Sadan proclaims the dawn of a new day. The Sadan is to be a Home of Service; it recognizes no creeds, no limits; its creed is to serve, its ideal is to uplift and broaden the life of the Indian people. A scheme like that of the Seva Sadan cannot be defined, it can spread out in innumerable branches, carrying life and love, light and joy into all the spheres of life. For the present, the idea is to establish a place for training ladies as workers, nurses, teachers, and to provide for them a home to serve as a centre of work.”

The mottoes of the Society are very apt; they are “One at core if not in creed,” and “Life is a trust for loving, self-sacrificing service.” Moved by these high ideals, the scope of service is unlimited. It is to be as far as possible unpaid service; it is to bring together women who have the same ideal of service and set

them to work where, as yet, practically no service is rendered. Broadly speaking, the work at present is educational, medical and social ; there is a publication department, and it is be noted that every communication going out from the Seva Sadan bears with it the arresting words : " One at Core," and " Life is a Trust."

PERSONAL SERVICE ASSOCIATION.

There is a London Association whose aims may be suggestive to those interested in social helpfulness in India, and in linking together those who cannot give full time to such work, but are willing to give some of their leisure. It is called the Personal Service Association, and has linked together some 500 workers with the pledge to give at least one hour a week to extending their friendship with some poor family or person in distress. Its mainspring is personal service in thoughts, words, and deeds. Its members are not to be satisfied with giving money only, but to think of the needy and render them help as they would their own personal friends. This movement arose out of a conviction that something more must be done than had been done to grapple with the poverty and the misery of their great city community. There is a great deal of intelligence, energy, hope, and, above all, sympathy that should be brought to bear in friendly ways upon the lives of the needy. May it not be that your town would profit by a Personal Service Association ?

A QUININE SOCIETY.

One Co-operative Society has as its object the

leading of people to take quinine during the malarial season. Each member paid a small fee (6 annas) and signed a promise, (1) to take fifteen grains of quinine weekly, (2) to induce other people to become members of the Society, and (3) to distribute quinine gratis to all persons too poor to become members who will promise to take the medicine regularly.

Here insert Suggestions Drawn from Personal Experience and Thought.

XIX. TRAVELLERS' AID.

Railway travel affords abundant opportunity for students to be kind and helpful to that large class of travellers who cannot read. The illiterate want their tickets read ; the inexperienced want help to get in the right carriage ; questions await a kindly answer. Of course, one must avoid all occasion of conflict with the railway authorities in such help.

*Here insert Suggestions Drawn from Personal
Experience and Thought.*

XX. SOME SUGGESTIONS ON SOCIAL STUDY FOR STUDENT GROUPS.

"The common problem—yours, mine, every one's,
Is not to fancy what were fair in life
Provided it could be—but finding first
What may be, then how to make it fair
Up to our means—a very different thing."

Browning.

SOCIAL STUDY.

Equipment for intelligent and efficient community life is one of the highest aims of education. We believe that a direction could be given to some of the thought and activity of the student outside the class room that would help effectively toward this end. In most colleges there are groups of students voluntarily organized for self-improvement or connected with the regular "Literary Societies," which would find a helpful and stimulative variation from their ordinary programs by concentrating for a time on some line of social study. Constant suggestion and guidance will be needed from the Professor or Tutor connected with the student group, but where the subjects chosen are within the range of the students, few forms of extra-curriculum activity more repay a teacher's care or a student's time than this opening of one's eyes to one's social privileges, duties and responsibilities. These outlines imply also, besides the assistance given to students by teachers, the ready co-operation of many others in placing at the disposal of the students the information they

require. But it would be hard to find a more wholesome and natural way than this for individual students to come into personal contact with men who are actually doing the world's work.

THE RESEARCH ATTITUDE.

Any very permanent interest in social helpfulness must be based on a knowledge of the facts and the ability to get more facts. If the students of a Society could once catch the spirit of "research", of hunting out and bringing to light actual conditions, one of the most important steps in the scientific approach to a solution of social problems would have been made. To give, even young students, some introduction into the methods and means of securing data would be education of a very real nature. If the young men of any country are to grapple with the real causes of misery and overcome them they must begin with a patient study of facts. Most of the subjects suggested below can in no way be prepared by the mere paraphrase of some book or magazine article. The students will have to learn how to use Blue-Books, Reports, personal interviews and original investigation. Such study is toilsome, but the more earnestly it is approached, the more fascinating it becomes. Students the world over take delight in finding things out for themselves.

THINKING FOR YOURSELF.

Furthermore, the research attitude does not mean running around and asking questions of everybody else. It means to settle down and study the question patient-

ly and independently for yourself. One great lack the world over, but especially in India, is local initiative. Therefore, study your own community ; find out what it needs ; think out a plan to satisfy that need, and do the thinking for yourself. Three elements, as some one has said, are required :—Energy enough to keep thinking ; patience enough to keep trying ; faith enough to believe that there is a plan somehow which will attain the result desired.

BECOMING SPECIALISTS.

Nor are small beginnings to be despised. In just these little societies it is possible for a student to make, under the guidance of some sympathetic Professor or Tutor, that start in the mastery of some department of service or reform that will make him a leader in after years. A permanent interest in temperance, or public libraries, or the depressed classes may start from facts brought out in these student groups.

NECESSITY OF INVESTIGATION.

The importance of first-hand knowledge and personal experience cannot be over-rated. Those who have been really anxious to serve know how much consideration and thought have been required. Not much help can be rendered without study—and study, the value of which is understood to be the preparation for constructive work later on. Along this very line an experienced worker amongst students in Madras writes :—“I may state that in my opinion there is one chief difficulty in the way, which however should not keep us from going

forward. In the first place, I find it difficult to get the Indian young men to attack this thing in an intelligent manner; they do not seem to understand what we mean when we say that we should study the conditions so that the work may be intelligent. The gathering of the facts that are necessary to the launching of intelligent social service work is a very difficult thing, so far as my experience goes." But plain, unæsthetic sordid facts of life, of the daily struggle against insuperable difficulties of the men and women who toil in the hard and dirty and dangerous places—these are the conditions which men must meet and set their faces to reform. To enter this field without the knowledge of the agencies already at work, of the methods already employed and of the facilities at hand is to dissipate social energy and foster social waste.

Students should begin by learning to know their own localities. A series of papers could be prepared on :

I. THE CONDUCT OF MUNICIPAL AFFAIRS.

Under this, for example, the following subjects might be taken :—

How Society Cares for Itself:—Being a study of the Sanitary Department of your city, its organization, staff, duties, actual work, reasons why health visitors should be appointed, possible objections to the visits of sanitary officers; what personal qualifications should be found in a health visitor; what professional qualifications; where can the type of person required be found; what steps might be taken to secure regular sanitary visitation of your

city. What are the dangers connected with the neglect of nightsoil, urine, rubbish, cesspools and open drains? The Sanitary Officer might find it possible to come to the Society and give an account of his work granting permission for questions to be asked. But better still would it be to arrange for the Society itself to take part in the disinfection of some house, latrine or well or in the use of some antiseptic, deodorant, or pulicide, so that they can get a practical demonstration of the working of these agents. Such questions will require introductory letters for students to the Sanitary Engineer, Civil Surgeon, doctors, or other competent authorities. Aim to bring out an intelligent description of the way in which the health of your community is guarded at present; how it might be improved, the opportunity of college graduates in the service and the ways in which private citizens may assist.

Similar outlines might be made for the Police Department, Engineering Department, etc.

The Bad Citizenship of Good Men:—Describe your Municipal organization in outline. What are civic duties? Examples of the indifference of good men to these duties? How do you account for this civil indifference? Could you call a man patriotic who neglected Municipal duties for business interests?

II. THE WORKING AND EFFECTS OF PUBLIC INSTITUTIONS.

Such institutions vary naturally with the size of the [city, but the following] are given as suggestive outlines :—

Libraries and Reading Rooms :—Have one student locate on a map every public library and reading room in your town. Have others report on the early history of these institutions, however humble they may be. This should be given in some detail, for it will be from the knowledge of individual effort finally successful, or small beginnings growing into well equipped institutions, that inspiration will come to the members of your Society. It will not be enough merely to say "It is a Municipal Library." Try to find out who urged it in the Committee, how long he had to fight for it, what obstacles he met and how they were overcome. The securing of this information will require many calls on some of the older citizens. Have a report on the number of books which your library contains, or papers to be found in the reading room; the average daily attendance and withdrawals of books. What efforts have been or might be made to take the books to the people, instead of making the people come to the books? Estimate the actual good to your city from such institutions. In what way can the individual student or citizen increase their effectiveness?

Night Schools—The Redemption of Idle Hours :—How many are there in your city? Assign a student to each night school, asking him to visit it and learn all he can about it, reporting to his Society a description of what he saw. Into the report should also come some stimulative account of the origin of the school—whether it was the working out of the ideal of one person, of a group, or of a society; a statement should

be made of its history, support, fees, management, difficulties, some inspiring stories of men who have been helped in their careers by attendance; whether more students are desired; the way in which the members of this Society can help the Night School by securing more pupils, teaching, etc. Data for such a report could be obtained from a visit to the school, a perusal of the file of its reports, talks with Head-Master, Secretary, friends and old students. The ultimate aim should be to discover to each member of the Society how he might found or assist such a school.

III. PHILANTHROPIC AGENCIES.

Make a list of the Poor Houses, Strangers' Homes, Orphanages, Hospitals, etc., in your city. Arrange with the Superintendent or Secretary of each Institution for your Society to visit it under the escort of some Professor. Assign a student to each Institution, who shall describe the visit, reporting in more detail on its origin, history, equipment, management, support, usefulness, etc. Describe and seek an adequate answer to the statement: "To maintain the infirm and the children of the poor is to make for the survival of the weakest." What are the various ways in which cities have attempted to deal with the problem of the vagrant classes? Aim to bring out clearly how the institution got its first start, the ways in which students can help the institution, brighten the lives of those whose home is in them, or encourage those who should be in them to enter.

Modern Conception of Charity :—This subject would have to be broken up and such sub-topics as the following assigned, so that the Society could have a whole meeting or a series of meetings on this general subject :—What is ill-informed, mis-directed charity ? The possible injury to the individual and to the community of indiscriminate charity. The object of true charity—individual relief ; or self-respect, character, independence. The effect on the recipient of the acceptance of material things without true sympathy. Personal service *versus* mere almsgiving, as the highest form of charity. Raise the problem implied in the fact that if we do not give money in nine cases out of ten we do not give anything. The following might serve as questions for debate :—“ Resolved that the giving of money to a man in distress generally does more harm than good ; ” “ An organized system of relief is the only solution for the problem of distress due to poverty and misfortune.” These are hard subjects for Indian students ; they would have to draw upon libraries and magazines to get material ; and they will have to be helped to find what they need. Emphasize how the real efficiency of this philanthropic work depends on the character of those who carry it out.

The Daily Income of Beggars :—By this is meant an investigation of the average daily income of the lame, diseased and blind beggars which lie along our roadways. The inquiry would require a good deal of ingenuity to secure reliable information ; it would also

require sympathy, patience and a good deal of time ; but there is many a bright student who could do it. If done well the material would be of general interest and could be published.

IV. SPECIAL NEEDS AND DANGERS.

Under this head would come such general subjects of study as *Temperance* :—

Get one member to secure from the Government Blue-Books the statistics for drink as far back as records can be had, and have him organize these either in the form of a curve on square paper or in a diagram, so as to show at once to the eye, the way the power of drink over the people is increasing. Have a series of papers based on personal inquiry as to how the drink traffic is carried on in your town or village. How many shops ? What do the people drink ? What classes drink ? What causes operate to lead people to drink ? What is the total revenue derived from the liquor-shops of your town ? Is this the cheapest taxation ? Is the evil carried from the town to the villages or *vice versa* ? What especial responsibility lies upon the educated classes of the towns ? What is the Government Excise and Licence policy ? Secure a map of your town and have some member locate on the map by means of little red pieces of paper each liquor-shop, so that at a glance the eye can see how many and where they are. Get reports based on personal observation of the physical, moral, spiritual, economic ruin which drink causes. Secure a good statement of the plan and

results of Local Option. Eyes have to be opened to this evil and it might be well to have a little temperance library available for suggestions, but emphasis should be placed on first-hand information. The curves, diagrams and maps might be left up for a time on the walls of the Society's meeting place. Aim to have brought out a vivid presentation of the actual facts and conditions. This will prove the soundest way to stimulate them to do something.

Have one student make a study of the liquor laws :—Are there legal hours when liquor-shops must be closed ? Are there special days on which they must be closed ? May liquor be sold to minors ? What places besides liquor-shops may sell liquor ? Each citizen should be able to answer such facts.

Subjects for meetings on Temperance might be :—A Treasury of Temperance Facts ; Facts and Figures of a Great Crusade ; The Physical Value of Total Abstinence ; The Commercial Value of Total Abstinence.

India's Undeveloped Resources—A Study of the Depressed Classes :—India's newspapers and magazines abound with material on this subject, and such second-hand sources must in general be used by the student, although the utmost encouragement should be given to first hand information. The subject is, of course, too big for one student. One could be assigned the inquiry as to the number of "untouchables" in India, in his province, in his city, and asked to prepare some diagram or chart on a large sheet of paper, that

would enable this data to be easily fixed in mind. Other assignments might be, the origin of these classes; present efforts for their amelioration; instances where individuals of this class have become men of light and leading; the economic loss to India of leaving them in this condition; can the children of this class ever be made good and useful citizens; is it wise from a national point of view to spend resources in the endeavour to uplift these classes, when these might be devoted to strengthening, both physically and mentally, a better class of children.

How the Other Half Lives :—Under this head a day might be spent in getting the students to describe and reflect on what they themselves know or could find out at first—hand about the depressed classes. One should endeavour to get vivid descriptions of the uninspiring character of the work of these people; its frequent irregularity; the great physical handicap which the poor suffer because of their environment; the way this environment affects their moral and spiritual possibilities; the effect on children of such surroundings in forming their early habits and ideas of the world. To what extent are we dependent on such things as holidays, recreation and a certain amount of sleep and quiet, for the maintenance of our power to work and our spiritual life? What conditions, which seem essential to a true home, are beyond the reach of the very poor? The inter-relation of poverty and disease; poverty and intemperance. The influence of the sweeper quarter on the spiritual life. The aim

here should be to open the eyes of the students to the degradation of the depressed classes, and to stimulate further inquiry as to their duty in this matter. The study should result in rendering sympathy more intelligent, and a sense of responsibility more definite. Where possible a visit should be made to some sweeper quarter under the guidance of some experienced worker.

The Moral Failure of My City:—Secure statistics as to the number of saloons, brothels, crimes, etc., in your city as marks of its moral failure, drawing a curve or making a diagram to show vividly the increase or decrease during a series of years. In what other ways has it failed morally to take care of its condemned population? Sketch the material development of your city during the past twenty years, and ask whether the moral development and resources have kept pace with this material development. Is the moral failure of a city greater than that of a village? What machinery exists for the punishment of those who morally fail (courts, jails, etc.)? Discuss the advantages of prevention of failure rather than its punishment. What forces make for the moral uplift of a city?

Fighting the Death Rate:—For this, the student will have to make a visit to one or more doctors, using the information they give and their direction as to books or literature on the subject. Apart from books and statistics the student will be able to do little with this subject. It might be well to break it up into assignments such as:—How has mortality been diminished

in other cities of the world? How can mortality be diminished in India? How many people will likely die in your Province during the next twelve months? These deaths will stand for how many ill who recover? Attempt to estimate the wretchedness this stands for, and to capitalize the loss in every way. Show some bright student how to draw a curve of mortality for his city or district from the reports that appear daily in the paper, or from the record of the officers in charge of the vital statistics of the place. Such an officer will in general be glad to help and will place statistics at the disposal of a student if he understands the motive. There are few subjects so significant for consideration as the death rate, and it is a fascinating study to develop sympathy for others.

Cruelty to Animals.—The following assignments might be made:—A copy of the Law on Cruelty to Animals; is this law local, provincial, or for all of India; what is the exact procedure to secure a conviction; how many cases are reported a year; has your city a Society for the Prevention of Cruelty to Animals; should students report cases; send for the reports of the Bombay and Calcutta Societies for the Prevention of Cruelty to Animals and have them reviewed; a study of cruelty to animals in your own city,—over-loading, underfeeding, treatment of milch cows; a description of a visit to places where milch cows are kept, looking out for its sanitation, ventilation and amount of green food given. Have animals any rights? Here distinguish between domes-

tic, wild, useful, ferocious, and noxious animals and state your grounds for that claim. State any special claims you think that domestic animals have on man for kindly treatment. State what you mean by the words: "Cruelty to Animals?" State the difference between taking the lives of animals and cruelly illtreating them. State reasons why we should try to make animals happy, and show in what way this would tend to our happiness and the formation of good character. State what students may do to prevent cruelty to animals.

V. AN INVESTIGATION OF THE FORCES OF MORAL UPLIFT OF MY CITY.

Through conversation with Professors and mature friends in the city, make a list of the various forces that are working toward the uplift of your city, such as books, libraries, schools, temperance societies, samajes, etc., endeavouring to describe and gauge the contribution of each. This will require much reflection and assistance from the wisest friends the student can command.

VI. CONTINUOUS ASSIGNMENTS.

ASSIGNMENTS BY PAPERS.

The following plan, differing from that of the individual assignment, awakens interest and is capable of developing a social point of view. General and local newspapers and magazines, whether religious or secular, may be assigned by name, one to each member of the Society, to be looked over and reported on from the social standpoint. They would soon learn with guidance the kind of brief resumé desired,

mentioning anything along the line of subjects similar to those already mentioned in this chapter.

ASSIGNMENTS BY SUBJECTS.

Or each member might be made responsible for acquiring knowledge upon one subject or definite part of a subject from the current literature. He thus becomes a kind of referee for the Society on this subject, such as Temperance, Work for the Depressed Classes, Night Schools, Charity, etc.

A NEWSPAPER ISSUE.

A Literary Society or Study Group might get out a single issue of a paper supposed to be in the interests of some one of the lines of study suggested above. For instance, suppose it were called "The Social Reformer" or "Our Dumb Friends;" or "The Citizen;" or "The Temperance Advocate." Suppose the last has been chosen as the title of the issue. It should have editorial news of current events touching on the temperance reform; a brief temperance biography; a bit of popular science; a temperance poem by some student; a story; some make-believe advertisements connected with temperance. With a little ingenuity and some careful work on the part of the editorial corps this may be made a most attractive and successful event. Where a college has several societies or tutorial groups, each might issue its paper, uniform in size, to be read in the Society and then afterwards submitted to judges. An award could be given to the Society doing the best work. These issues could later be bound and placed in the library.

A YEAR-BOOK OF NOBLE LIVING.

Sustained attention may be drawn to examples of social service by beginning a Group or Society Scrap Book, which might be called "A Year-Book of Noble Living." Members of the Group—or one individual of it—could be asked to secure newspaper cuttings concerning deeds of unselfish service that are occurring round about us not infrequently. Many of these newspaper clippings would convey lessons of noble heroism and self-sacrifice. Who would not be glad to be trained to be on the alert to see amidst the detail of his reading, examples of the noble in common life? A Group-made book of this sort would be a valuable addition to any library.

VALUE OF SMALL CIRCLES.*

Where such study as has been suggested is taken up by voluntary student groups, the study circles should be small. The ideal number is five or six with a maximum of eight. A great place should be given to discussion, and the small size of the group makes it possible for each member to take part. This plan has great advantages over the larger meeting where one member reads a paper or essay; for the conclusions reached and the information gained through discussions are always of more permanent value than the general impressions which are carried away from listening to a lecture. It is also easier for a small group to get together informally. The men in one college dormitory might form such a group.

* NOTE :—This and the following four paragraphs have been adapted from "The Mission Study Circle." Price three pence. S. C. M., 94, Chancery Lane, London, W. C.

THE AIM OF THE STUDY.

The aim should be intensive rather than extensive. The object is not to make a superficial impression on a large number of persons, but to make a deep and lasting impression on a smaller number in order that they may be impressed for life with the reality and seriousness of the duties of citizenship. Furthermore, the study should be undertaken as a real service. It is not a mere intellectual exercise, but is intended to contribute to the accomplishment of a great practical task. The study group should result in the formation of new tastes and habits of study; and with some, in the giving of personal service where opportunities can be found.

THE SELECTION OF A LEADER.

The student leader of such a study group should be one who is really enthusiastic and ready to work. Much depends on him. It is not necessary that he should possess at the start any special knowledge of the subjects to be dealt with. But it is essential that he should be in earnest and resolved at all costs to make his study group a success. A certain amount of tact is necessary, and the ability to guide a discussion; but these may be gained through practice by any one who is willing to learn.

DUTIES OF A LEADER.

The leader should be working for definite results on the minds of the men of his group. It very largely rests with him whether the discussion of the group is a mere aimless conversation or whether it leaves any

definite impression upon the minds of the members. The first business of the leader, then, is to work out the *purpose* of each meeting. He should have a clear idea of the practical end to be accomplished and the effect to be produced. Everything in the meeting should have some bearing on this aim, and things which are interesting in themselves, but which do not contribute to this aim, should be passed by. It is the personal and practical meaning of the facts studied which is important. If leaders will take the small amount of trouble involved in working with a definite aim in view, they will be astonished at the possibilities which open out. In doing this however he must certainly avoid cramming a series of conclusions down the throat of his group; or driving the discussion along one given line; or doing all the talking himself.

THE STIMULATION OF THOUGHT.

Still another aim of the leader should be to draw out the members of his group. He should try to get them to think for themselves. Hence, the preparation of questions is one of the most important duties of a leader. The aim of such questions should be to make his fellow students think. They fail of their purpose if they can be replied to in a monosyllable, or if their answer is at once obvious. The framing of a really interesting question requires a good deal of thought, and not a little practice.

PERSONAL STUDY.

Some suggestions for one's personal study and reading have been given by Rev. C. F. Andrews. He

says :—"My first piece of advice to the ordinary average man would be this:—Begin by getting a clearer view of India herself in relation to the world. Know exactly how India stands. Take, for instance, such a book as the "Stateman's Year Book" and go through the different countries of the world, considering their population, their religion, their Government, their commerce, their education.—There will be much to cheer and encourage. The result of such a careful study will be to many Indian thinkers a change of outlook which it would be difficult to estimate. It will bring them face to face with facts instead of theories; and they will have a solid basis on which to build their ideas of the future.

OF INDIA'S PAST.

"A study of India's past shall go hand in hand with this study of the present. Here, I would suggest three books, each in their way excellent. R. C. Dutt's "Ancient India;" Rhys David's "Buddhist India;" and Stanley Lane Poole's "Mediæval India." The last two mentioned are in the "Story of the Nations' Series." Mr. R. C. Dutt's book is not quite up to-date in many points, but I know no other book to take its place. It should be remembered, that one cannot be a really able and intelligent national thinker, who merely talks or writes in a general and vague way about India's greatness and does not know the facts.

THE BENEFIT OF SUCH STUDY.

"I would urge then that the student who desires to serve his country should first get a clear grasp of

India's history, both past and present. He should understand both the weakness and the strength of Indian character and social life. He will not then in attempting practical measures of reform, be led away by anything that is Western. He will not so despise his own country's customs as to wish to change them all for what is European. On the other hand, he will not be so stupidly prejudiced against what is Western, that he will refuse to change customs in his own country that are essentially evil and corrupt. He will be able to take the middle position. While desiring most earnestly to keep everything that is good, and to destroy nothing that is truly indigenous and characteristic, he will at the same time be able to trace out where corruption and decay has set in. He will know where the surgeon's knife must be sternly applied if healthy life is to return and India is to revive."

ATTITUDE IN STUDY.

In the background of all such inquiry as has been suggested should be the thought that study is a call to service. It is always easy to relax into a mere theoretic knowledge and an academic interest. Hence, the motive should be kept clear—study as a means and not an end. Gradually, each individual should be enabled to see what contribution he can make toward social reform and uplift. To this end emphasis should be laid, not so much on what government and legislation might secure, but what the individual can do. It is hoped that these outline studies—which can only be

suggestive—may be a start at least in enabling students to relate themselves as individuals to the duties and responsibilities of citizenship.



Here insert Suggestions Drawn from Personal Experience and Thought.

XXI. SERVICE BY BEING.

"It is not by special acts directed to the welfare of others that we benefit them most, but by the tone and direction of our habitual activities. It is by being what we are ourselves that we most deeply influence others."—E. Caird, "Lay Sermons."

"It remains true that the real scope and authority of a man's work are conditioned on the man's character, and that no radiancy of genius or skill of hand can conceal the limitations of character."—Paget, "Hallowing of Work."

SERVICE BY BEING.

All cannot give, all cannot do, but all can be. He who serves by being, gives most real service. Being is the measure of doing, and it is they who *are* best, who do best. It is through the good, that men believe in the good; have you helped by being righteous? It is through the hopeful that the timid gain courage; have you been hopeful? It is from those who love that men learn to love; have you been loving? It is through the pure—the student, the woman, the man—that the world believes in purity; have you been pure?

MERE WORK NOT ENOUGH.

One must not rest content with having raised a given amount for a certain charity; with having reared a given institution; with having started a certain school. This work is not enough unless in doing it you were at your highest and did it with highest motives. We must *be* more, and to be more we must more often think of our ideal. It was a noble longing of an English University man when he wrote out to a friend in India: "I want, not to do more for India, but to be more to it!"

THE NEED OF CHARACTER.

The fundamental need of India, as of any land is for character—strong independent character. Malcolm Spencer, in his "Social Reclamation," says :—"We alter others—by altering ourselves. The rich who claim to be also educated, can do what they will with the poor and the ignorant, if their claim is valid. They can do it not by their money, not by any wise device of legislative reform, but only and always by their own example, and in no other way whatever. A religious 'upper-class' would solve the problem of irreligion without a single mission; a temperate 'upper class' would make temperance reform a work of supererogation; a self-controlled upper class (which should realize that simplicity is in better taste than luxury) would have no cause to grieve over the self-indulgence and foolish extravagances of the poor. We are always asking what can be done to make the people better and happier, and philanthropists hasten to tell us a thousand ways, some harmless and some not. But the door of social betterment stands open the while; there is no key to be searched for and found, for none is needed. The children of the poor follow where they are led; their 'betters' life determines the path."

SERVICE THE EXPRESSION OF PERSONALITY.

Not only is the quality and force of a man's social influence affected by character, but the less of character a man has, the less he seeks to touch for good his environment. Work for the larger community is the putting forth by the personality, in one form or another,

of its inherent force for the attainment of its desires and aims. Therefore, it is certain that such work will partake of the nature of the personality, its excellencies and its defects. There is an easy-going notion that certain qualities can be exercised in work for one's community that do not exist in one's character—an idea that they can be summoned up by magic and introduced into a man's work when they have no existence in ordinary life. But as a man is, so he works. He cannot be shallow and frivolous by nature, and yet work with depth and intensity; he cannot be mediocre and yet make superior and exalted contributions to the life about him; he cannot with a torn and distracted personality, concentrate so as to generate force in public work.

THE RESULTING DEMAND.

A college graduate is called to be a Manager of a School, a Director of an Orphanage, or the Honorary Secretary or Treasurer or member of some Committee or organization for the social welfare. Such qualities as perseverance, intensity, faith, self-discipline, concentration cannot at that time be called into being. If they have not their home already in his character, and are not already growing and developing there, the call of his community to him must be a futile one. The demand of the conditions requiring help and reform in India as in any other land, is a demand for character.

“God give us men! A time like this demands

Great hearts, strong minds, true faith, and willing hands.

Men whom the lust of office does not kill:

Men whom the spoils of office cannot buy:

Men who possess opinions and a will:

Men who have honour, men who will not lie.”

*Here insert Suggestions Drawn from Personal
Experience and Thought.*

XXII. SOME SUGGESTIONS FOR TEACHERS.

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A TEACHER'S OPPORTUNITY.

Few men have better opportunities for rendering service of value to their country than the teacher out in the towns and villages of his Province. Dr. J. C. R. Ewing, in his address as Vice-Chancellor at a recent Prize Distribution of the Central Training College dwelt with considerable enthusiasm on the opportunities for service afforded by the teaching profession. Addressing the successful students, the Vice-Chancellor said :--
"Each of you will be the man, the educated man of the community. In many places a teacher is the only free man of the community. The executive and the judicial officers have their hands full. The teacher is the leader of the community and can represent its true needs to the authorities and advise them on many matters. There is not a village in the Punjab where there is not need for female education, where there is not a chance for uplifting the people."

PREPARATION FOR SOCIAL DUTY A CONSCIOUS IDEAL.

It is of the greatest importance that schools should make preparation for social duty a conscious end of education. Most teachers find the strain to keep up with intellectual standards great ; they find that their professional reputation rests largely upon their success in passing their students, that is, in bringing them up to an intellectual standard. Teachers find that their

ability to develop in their pupils a social disposition and a sense of moral responsibility is not examined and is little considered. Failure in passing men is known at once all over the Province, failure to turn out citizens with a sense of community-responsibility is easily hidden. Against this standard of judgment each teacher should brace himself; and do all in his power to acquire proficiency in both standards—not least the second. Let training for social efficiency become a conscious and acknowledged ideal.

THINGS WORTH DOING.

To enumerate the possible forms of social service open to the teacher is simply impossible. For, as was said in the beginning, service is the expression of a life, and is as varied and rich as that life itself. But experience shows that even where willingness is present points of departure are needed,—new veins of thought are required. Any teacher who has learned to love can develop the idea himself. The following are suggestions, most of which have actually been tested in experience.

1. About two weeks before school or college closes a teacher could hold an exhibit of literature which will be of definite help to the students in their social work. A supply of free temperance leaflets and songs from the nearest source could be secured. One could secure from the Madras Christian Literature Society their series of cheap leaflets on Reform and on Sanitation. Get the Government publications on fever, plague, malaria, consumption, co-operative societies,

etc. These could be exhibited on tables or on the walls where each can be easily examined. Have the cost and address from which each can be obtained plainly marked. At the time of the exhibit have a few selected and trained students ready to show and explain the books and pamphlets to groups, and have one ready to receive and forward orders on the spot. Even without any such organization one teacher was able to sell or give to the students of his college for use in their summer work over 600 leaflets and pledge books on Temperance; 400 leaflets on Tuberculosis; four dozen pamphlets on Malaria; and several copies of a treatise on Hygiene. This could be duplicated without any special effort in any school or college.

2. Introduce topics requiring social study into your literary societies. For instance, ask six men to enter on a contest to see which can give the best ten minutes talk adapted, not to the Literary Society, but to a village Primary School. Imagine that little village children are their audience, and award the prize on the adaptation of the subject matter to the edification of such an audience, and the fitness of the delivery for children. See other suggestions under "Social Study," Chapter XX.

3. Take one period sometime and ask each member of the class to write a letter in the spirit of "The League of the Golden Pen" (Chapter XI). I have known classes to enter heartily into such a plan.

4. Establish a Mission Day—a day each year on which your school will invite a smaller, lower, more

humble school—such as an orphanage, or school for the lower castes—to your own grounds, where your students will entertain them with sports, games and a good time generally.

5. Arrange with the Health Officer that your senior class shall see several houses in the actual process of being disinfected. They will learn more from such a practical demonstration than from many lectures.

6. Arrange for holiday visits to Poor Houses, Orphanages, Libraries, Museums, etc., with a careful explanation of each. Show to them the treasures of the town and country in which they live.

7. When a man leaves college, if he seems ripe for it, urge him to give one evening a week to some form of social service. A canvass of outgoing students might be made in order to enlist their voluntary services. See Appendix IV.

8. Collect, loan, and if necessary, secure the publication of books on all kinds of social subjects and civic duties suitable for boys.

9. Provide lectures on social work by those actually engaged in it.

10. Endeavour to create public opinion on needed improvements.

11. Definitely invite one or two college students whom you may know to come to your school playground for helping there. Take the initiative yourself in this.

12. Be on the lookout for suitable short selec-

tions for translation by students into the vernacular. See to the revision of the translation and endeavour to get it published.

13. Organize a "League of Service" or "Little Brothers of the Poor" of your own, only seeing that the society actually has work to do, and does it. It must not end in talk.

14. Escort a small group of students to your Hospital, writing some post cards for patients who need this help, and taking a few flowers, fruits or toys for others.

15. Secure the help of some Surgeon in giving a course under "St. John's Ambulance Association" of first aid to the injured. This is the finest sort of supplementary education for students.

16. Endeavour to make your fellow citizens feel ashamed of a school building and school grounds used eight hours only out of the twenty-four. Open their eyes to the possibilities of this equipment as a socializing agency, unifying communities and promoting good neighbourliness; affording opportunities for evening classes, evening lectures, organized and supervised play, etc.

17. Open the eyes of the students to cruelty to animals, and start, if conditions warrant it, a society for its prevention.

18. Arrange for a "Medal Contest" (see Chapter XVII.) This usually creates great interest.

19. Always remember that when you shall have instilled in a young student the spirit of unselfishness

and service, you have conferred upon him a greater and more real benefit, than any money or other physical benefit could have done.

—:o.—

Here insert Suggestions drawn from Personal Experience and Thought.

XXIII. SOCIAL HELPFULNESS AS AN EXPRESSION OF RELIGION.

—♦—
“Major-General Charles George Gordon, C. B.,
who at all times
and everywhere gave his strength
to the weak,
His substance to the poor,
His sympathy to the suffering,
His heart to God.”

Inscription in St. Paul's Cathedral.

REAL RELIGION IS EXPRESSED IN CONDUCT.

What a man does is as truly a part of his religion, as what he believes. Would you like to know what are in reality your own convictions concerning God? Answer such questions as, How much has the thought of God influenced my conduct to-day? Frankly face the fact that your real religion is not much larger than those beliefs which influence action. If a man believes in the law of gravitation, he gets out of the way of a falling building, and does not walk off the top of a house. In like manner, if a man really believes in the law of love, he will hunt for needs, which he can satisfy, and be a friend to men.

RELATION TO RELIGION OF THE CALL TO SERVICE.

Man's duty to his fellow-men is of the very essence of religion. Man simply cannot bring any offering to the altar of God except the offering of his life—body, soul and spirit to give in service to fellow-men. Because this is true, each individual finds facing

him a call to service which is absolutely essential to the development of that individual life and righteousness which is the condition for entrance into the Kingdom of God.

RELIGIONS TESTED BY THEIR SOCIAL FRUITAGE.

More and more the only test of a religion which the modern world will regard as adequate is its applicability to the solution of the social problems of one's country. Look frankly at your religion. See whether it is raising the level of your country. See whether it *works*; whether it produces the results you know should come. If a man yields himself absolutely to it and to it alone, to what social service or patriotism will he be inspired? Young men in India are facing, as never before, the facts of their country. If they wish to test the truth of their religion by the laboratory method, let them see to what extent their religion empowers and inspires them to grapple with the hard problems of their country, and solve them as they know they should be solved.

This is putting religion to a scientific test. Scientists do not ask, is this theory absurd, but, does it work? They do not reject the electron theory as incredible; but set up the apparatus, follow the directions, fulfil the conditions and themselves see, weigh and experience electrons. So, with religion. The question scientifically, is not, whether it is hard to believe or not; the question is, Does it work? Can it raise India? Can it, if embodied in me, produce results?

THE TWO ENDS IN RELIGIOUS CULTURE.

And hence it is helpful to distinguish sharply between two ends in all true religious culture. The first aims at the mastery of the stores of religious knowledge. It is concerned with what we know and believe. It might be described as making clear and definite to our intellects the stores of knowledge and inspiration to be found in our religious books. A second aim—an aim too often forgotten—is to make this religious thought *operative* in our lives, to establish the actual disposition and power to do right. The one looks towards the right formation of our ideals and creed; the other to the actual expression of that belief in action. The one is theoretical; the other is practical. On the one hand, it may be asked, what do I *believe* to-day that only a Christian would believe. But, on the other, a question just as weighty arises: what have I *done* to-day, that only a follower of Christ would *do*? A man's religious life is very far from being vital and real, if it does not show itself clearly and unmistakably in his actions. The object of education should be to develop a race of people not only intelligent, but responsive to their duties as members of human society.

KNOWN BY YOUR EXPRESSION.

It is said that the great Italian singer, Patti, found herself alone and unknown in a strange town. She wanted to get a registered parcel from the Post Office, but no one knew that she was really Patti. She showed her credentials and name, but still they would not give the parcel. Finally, she lifted up her wonder-

ful voice in the sweet strains of a familiar tune. At once all said it could be only Patti. So our expression should be the proof of our religious life. It was from the conduct of Peter and John that people knew that they had been with Jesus.*

RELIGION IS A LIFE TO BE LIVED.

The Lord Jesus emphasized the fact that religion consists not simply in what we know or believe, but in what we do. He says: "Not every one who saith to me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that *doeth the will* of my Father which is in Heaven." "If ye know these things happy are ye if ye *do* them." "Ye are my friends if ye *do* the things which I command you." "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."† In other words, religion is a life to be lived, and not merely a belief to be accepted. Speculations about truth,—even times of religious emotion—are worth nothing, unless they influence our daily life and action.

A PERSONAL QUESTION.

It is worth while for us to stop and ponder on which of these two aims the emphasis in our own religious culture has been laid. Has our emphasis been on discussing what truth is, and thus discovering what we should believe? Or has it been on the second of these two aims, namely, the working out in daily life and character of the highest truth we know?

* Acts iv: 13.

† Matthew vii: 21; John xiii: 17; John xv: 14; James i: 27.

EXPRESSION NECESSARY TO THE DEEPENING AND PER-
PETUATING OF RELIGIOUS FEELING.

Many of us know perhaps, what it is to be raised up for a moment into the realm of high and holy religious emotion. From a scientific standpoint, these times of elevation would tend to perpetuate themselves, if their inspiration expressed itself in character and in deeds. Inspirations prove their reality by what they can make us strong *to do*, and spiritual light unused is sure to fade away to darkness.

THE WORLD AS OUR LABORATORY.

Now, some of you may at the present have a vision of right, or of duty, or of God, which seems very rich and real. Do you want it to continue with you? Bestir yourself and do some hard thing in its strength. Seize the world around you as your laboratory, in which spiritual exaltation can be expressed. You can count with scientific certainty on two results from this: the accomplishment of hard things for God—things which in your weaker moments scared you with their difficulty; and the development of a capacity for God's quickening power. Religious expression needs the laboratory attitude—the positive practical attitude.



*Here insert Suggestions Drawn from Personal
Experience and Thought.*

XXIV. SERVICE THROUGH PRAYER.

"To serve the present age,
My calling to fulfil;
O may it all my powers engage,
To do my Master's will."

"O Lord, Who didst send Thy servants into all the world to preach the glad tidings of peace and goodwill, grant us a revelation of Thy will for all mankind. Give to us cheer and fortitude, that we may shrink from no sacrifice in order to fulfil Thy purpose for the world. We thank Thee that Thou hast not chosen to save the world alone, but hast called us to share Thy labour. Grant us the Holy Spirit that we may spend our life for all the brethren who with us are all Thy children. Amen."

"We know the path wherein our feet should pass,
Across our hearts are written Thy decrees,
Yet now, O Lord, be merciful to bless with more than these.
Grant us the will to fashion as we feel,
Grant us the strength to labour as we know,
Grant us the purpose, ribbed and edged with steel
To strike the blow.
Knowledge we ask not—knowledge Thou hast lent,
But Lord, the will—there lies our bitter need,
Give us to build above the deep intent,
The deed, the deed."

John Drinkwater.

"Blessed Lord, who didst not come to be ministered unto but to minister, and to give Thy life a ransom for many, so fill us, we beseech Thee, with Thine own Spirit, that we may live ministering, self-sacrificing and redemptive lives. Enlarge our sympathies to feel the wants, woes, and sins, not only of individuals, but also of collective humanity. Grant us in all social service, whether of thought, speech, or action, true wisdom and discernment; and may the consciousness of Thine approval be our ever sufficient support and reward. Amen."

"O God our Father, the Father of all families of the earth, draw, we beseech Thee, all kinds and classes of men together in the bonds of social unity, amity, and mutual service; so that injustice and oppression, misery and wrong, strife and hatred, may for ever cease, through the working of Thy Holy Spirit. Amen."

A CITY'S PRAYER.

"For our comfortable living, for our fair surroundings,
for our bread without the salt of charity, for our many blessings

which the poor must lack, we give hearty thanks ; and we resolve that from what store we have, a little more than we can comfortably afford shall be given to those servants of the poor who seek to cheer forlorn homes, to lift up weary lives, to open the path of opportunity, to remove old evils, and to cure the plague of poverty at its very sources. And this is done in the hope and faith that earth will thus become a fairer and better home for all alike, and that virtue, courage, and peace will increase visibly among us and bless our city among all cities, forevermore. Amen."

THE AVAILABILITY OF GOD.

A vision of the tremendous needs of India should make each student long to discover the resources available in God. The highest service that any student could perform would be to stimulate himself and others to see and then to test what can be expected of God in triumphing over weakness and obstacles. For India as a whole is quite failing to put to the test the "availability of God in response to faith." The overwhelming tasks before the young men of India should lead them therefore to make new adventures and seek to explore the unknown depths of the being and character of God. The world needs pioneers of faith, and the highest call that can come to any man is the call to become attentive to the voice of God for his generation, and to ask largely in accordance with His will.

SOMETHING MORE THAN WORK NEEDED.

Best, in his "Beyond the Natural Order," says :—
"Work is indeed of itself an obligation. The man who knows what to do, and how to do, ought to put himself with great force into direct, sinewy toil. But not with all force ; a part of his vital energy he ought

always to save for prayer. When from our days of feverish, anxious effort we come home at night too tired to pray, we have doubtless defrauded God of a part of His resources on which He depended more than upon our active deeds."

ONE'S ATTITUDE.

Phelps in his most helpful book on prayer ("The Still Hour") describes the feeling which must become spontaneous under such a trust as prayer involves:—"I come to my devotions this morning on an errand of real life. This is no romance. I do not come here to go through a form of words. I have no hopeless desires to express. I have an object to gain. I have an end to accomplish. This is a business in which I am about to engage. An astronomer does not turn his telescope to the skies with a more reasonable hope of penetrating those distant heavens than I have of reaching the mind of God, by lifting up my heart at the throne of grace."

A REMARKABLE STATEMENT.

A remarkable passage is given in Mark XI. 22-24, where it says:—"And Jesus answering saith unto them, Have faith in God. For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which He saith shall come to pass: he shall have whatsoever He asketh. Therefore I say unto you, What things soever you desire, when ye pray, believe that ye receive them, and ye shall have them."

Are these words to be taken literally? Any aggressive lover of India must feel the fitness of this analogy as he stands at times appalled in the presence of tremendous tasks; there is the overwhelming work of social regeneration, of spiritual awakening, and India's highest self-realization in every sphere. Jesus knew that it would cost labour and effort to make the world what it should be; many mountains would have to be laid low before that time. In this passage He speaks of them: "Whosoever shall say unto this mountain, be thou taken up and cast into the sea."

NOT MERE HYPERBOLE.

But when we have said it is a figure we have not done with this verse. Picture to yourself, as vividly as you please, India's grand Himalayas, and then pause for a moment and honestly face these words. Are they mere rhetoric, mere hyperbole? Think of the remarkably widespread trust and confidence Jesus has inspired; ponder how He has won the respect of all seriously-minded men; the world over there is a general willingness to recognise the marvellous truth and sureness of this Eastern Prophet's insight into spiritual things. Is it possible then that He was mistaken with regard to the very fundamental elements of the religious life? If He did not mean that the Himalayas were to be displaced at our word, He meant that something as great and as difficult would happen. Is He wrong? Or is it we who are living far from our highest effectiveness.

SOME SUBJECTS FOR PRAYER.

The service of the day might well be begun with an earnest prayer of intercession for India. Prayer for :—

(a) The ignorant and depressed of your city or community—those to whom the light and beauty of knowledge has not come; who through ignorance or neglect are still uncared for; who have not yet known a brother's hand; who are fellow children of the motherland. Pray that God may guide, direct and bless the individuals and organisations which are working for these millions.

(b) For the women of India—thanking God for their patience, devotion and service; for their capacity for fidelity to what to them is highest. And prayer that teachers and schools may be raised up in your community by which they may be adequately enlightened with knowledge and understanding and may be the better able to give intelligent love and devotion to their children.

(c) For the teachers in the schools of your city or village that from the Head Masters to the humblest servant all may be filled with a holy longing to work unselfishly for the character and highest moral as well as intellectual welfare of their pupils; that God will bestow upon them the patience, the perseverance, and the love that they so much need in dealing with the young.

(d) For the poor—those who are borne down with toil and hardship; who because of famine or

plague or fever scarcely know where to turn for daily bread ; that means may be found to cope with famine and poverty, and that even amidst their hardship they may find comfort in a Father who knows and cares for each person however humble.

(e) For the leaders of the people—that they may be given wisdom from above ; that they may be indifferent to the praise or blame of men in the effort to find and to realize God's will for their people.

(f) For India—that aspirations may be upraised and uplifted, that she may make steady progress toward her highest self-realization and toward her truest, most spiritual gift to the world.

So many students have asked for printed prayers in English that we insert the following, hoping that to some extent it may meet this longing for service along the line of prayer and intercession. They are arranged so that they can be used responsively in class, or by any leader and group* :—

I. A SERVICE OF CONFESSION.

Almighty God, Spirit of Purity and Grace, whose salvation is never very far from the contrite heart, listen to our confessions of sin, and have mercy upon us.

For all the evil past of our lives ; for our many refusals of Thy call ; for our indolence, vanity and unfaithfulness :

* The first five are adapted from Rev. John Hunter's "Devotional Services." "The Service of Prayer for Social Need" is a portion only of a Litany by the Rev. Percy Dearmer, and printed by the Student Christian Movement, 93, Chancery Lane, London, W. C.

Have mercy upon us, O Lord.

For the sins of care and passion which have estranged our hearts from goodness and dimmed our vision of heavenly things :

Have mercy upon us, O Lord.

For the sins and faults of youth which led us early astray from Thy ways and brought upon us many troubles and sorrows :

Have mercy upon us, O Lord.

For all our hardness of heart and impenitence of spirit ; for our pride, self-sufficiency and wilful iniquity :

Have mercy upon us, O Lord.

For all our forgotten vows ; for the better purposes which we have suffered to grow weak ; for the good resolutions we have not kept ; for excuses we have fashioned to hide from ourselves our unfaithful lives :

Have mercy upon us, O Lord.

For the sorrows that have brought no repentance ; for all the wholesome teachings of life which have failed to turn our feet into the true and living way :

Have mercy upon us, O Lord.

For the secret faults and presumptuous sins which have remained in our lives unrebuked and tolerated, and for all our omissions to deal truly with ourselves :

Have mercy upon us, O God.

For the words of unjust anger and bitterness which have escaped our lips ; for the strifes and separations

which we have inflamed and aided, and for all our sinful neglect to produce peace and goodwill among men :

Have mercy upon us, O God.

For our fretful sufferance of wrong ; for the vindictive passions we have cherished ; for our intolerance, injustice, and uncharitableness ; for our readiness to blame and our want of thoughtfulness, patience, kindness, and sympathy in our social relations :

Have mercy upon us, O God.

For all the goodness of life which we have wasted ; for the gifts we have not cultivated ; for the opportunities which we have neglected ; for all the beauty of this fair world and the love of human hearts which have passed before us and which in our thoughtlessness and care and passion we have not appreciated :

Have mercy upon us, O God.

For the unworthy doubts of Thee which have clouded our path ; for the times when we have forgotten our duties and lost our faith ; for the hours when we have yielded to temptation :

Have mercy upon us, O God.

For our selfish comfort amid the wrongs, oppressions and sorrows of life ; for our undue and exclusive regard to our own interests ; for our lack of brotherhood and neglect of the service of humanity :

Have mercy upon us, O God.

For the pleadings of Thy Spirit to which we have not hearkened ; for the example and speech of the true and good which have failed to make us worthier children of Thine ; for all the monitions of time and

the hereafter which have not made us more serious, earnest, gentle, pure and rich in faith and charity :

Have mercy upon us, O God.

For all our sins remembered and forgotten, for the sins we are conscious of, and the sins we are not conscious of because of our sinfulness :

Have mercy upon us, O God.

O God whose nature and property it is ever to have mercy and to forgive, receive our humble confessions ; and though we be tied and bound with the chain of our sins, yet let the pitifulness of Thy great mercy loose us. This we ask in our Master's name, Amen.

II. A PRAYER FOR HELP.

Most Holy and Most Merciful God, the Strength of the weak, the Rest of the weary, the Comfort of the sorrowful, the Saviour of the sinful, and the Refuge of Thy children in every time of need, hear us while we pray for Thy help in all the circumstances and experiences of our life :

When our hearts are growing cold and dead, and we are losing our vision of Thy face, and living as if life had no spiritual reality :

Help us, O God.

When the evil memories of the past trouble us, and we mourn over early dreams and hopes unrealized, over light within us turned to darkness, and strength to weakness :

Help us, O God.

When we are tempted to mean and wicked ways, and sin puts on the allurements which make it less sinful in our sight :

Help us, O God.

When we are called to difficult duty, to work in loneliness among men, and to bear burdens that are hard to be borne.

Help us, O God.

When we are weary of our work and think it fruitless, and duty is painful because it seems unprofitable:

Help us, O God.

When the unknown future troubles us, and amid our fears and anxieties we forget the Eternal Love and Care:

Help us, O God.

When the last darkness closes about our life, and heart and flesh faint and fail, and vain is the help of man:

Help us, O God.

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright, grant to us such strength and protection as may support us in all dangers, and carry us through all trials; through Him who is our Lord and Master, Amen.



III. A PRAYER FOR DELIVERANCE.

Almighty God, we Thy frail and sinful children bow before Thee, confessing our weakness and failure, and our need of a strength which we do not find in ourselves. We do not ask to be protected from Thee; we come to Thee for protection and deliverance.

From despising the counsels of wisdom and truth ;
from neglect ; and doing what is contrary to the mind
of Thy Spirit :

Good Lord, deliver us.

From sensual and selfish thoughts and desires ;
from foolish and wicked speech and conduct ; from
slavery to appetite and passion ; from all unseemliness
and seductions to evil ; from the corruption of youth,
and from tempting any one to follow unhallowed
ways :

Good Lord, deliver us.

From pride, presumption, and arrogance ; from
the scornful spirit, and from all irreverence ; from
failing to give honour to whom honour is due ; from
vanity, small-mindedness, and undue self-assertion,
and from despising and condemning others :

Good Lord, deliver us.

From ignorance, error and prejudice ; from call-
ing evil good, and good evil ; from putting darkness
for light, and light for darkness ; from the shame
of answering a matter before we hear it, and of neglect-
ing to judge for ourselves what is right ; from unholy
indifference, selfish compromise, and zeal that is not
according to knowledge :

Good Lord, deliver us.

From unrighteous anger and a quarrelsome
spirit ; from unjust and uncharitable judgment, and
readiness to believe evil ; from clamour and back-
biting, and all evil-speaking ; from returning evil for

evil, and from all remembrance of injuries ; from unlovely manners and ways, and from all blindness and hardness of heart :

Good Lord, deliver us.

From indolence, and from neglecting to make the most of the power and opportunity which Thou hast given us ; from want of diligence and fidelity in our callings, and from all unfruitfulness of life :

Good Lord, deliver us.

From an ungrateful and fretful spirit ; from doubt of the goodness of life ; from fear of death and the hereafter, and from all distrust of the Eternal Love and Care :

Good Lord, deliver us.

O Lord, Merciful Father, who despisest not the sighing of the contrite heart, nor the desire of such as be sorrowful, mercifully hear the prayers that we make before Thee ; and grant that we may put our whole trust and confidence in Thy mercy and evermore serve Thee in pureness of heart, for the sake of Him Whom Thou didst send to deliver us from sin and all unrighteousness. Amen.

—:o:—

IV. PRAYER OF INTERCESSION.

Almighty God, the Father of all mankind, who hath commanded us to make intercession for all men, hear us while we pray :—

That it may please Thee to bless all classes of the people, and so to turn the hearts of men toward each

other that the spirit of division may be destroyed ; that all unjust and needless inequalities may disappear ; and that the fair brotherhood of men may exist among us of a truth :

We beseech Thee to hear us, O God.

That it may please Thee to purge society from the love of luxury, from the pursuit of vanity and frivolity, from self-indulgence, and from vice ; and to multiply the number of Thy brave, earnest, self-sacrificing followers :

We beseech Thee to hear us, O God.

That it may please Thee to purify and exalt the domestic life of the people, to deepen their sense of the worth and sacredness of home, so that the families of our land may be source of noble discipline and the nurseries of true religion :

We beseech Thee to hear us, O God.

That it may please Thee to regard with Thy favour the business of our country ; so that men everywhere may be in their transactions upright and honourable, in their workmanship conscientious and thorough ; and that dishonesty, and avarice, and selfishness may speedily cease :

We beseech Thee to hear us, O God.

That it may please Thee to guide all those who study the laws of the land, that they may give wise and just advice to men in their dealings with one another ; to give grace to those who humbly search out Thy works and mark the wisdom in which Thou hast made them all ; and to help all writers of books and

newspapers, and all who mould the thoughts and opinions of men, that they may be lovers of that which is pure and good, and use all their powers in the cause of truth and righteousness :

We beseech Thee to hear us, O God.

That it may please Thee to prosper all colleges and schools of sound learning ; to enlighten and fill with Thy fear all who teach and train the young, and to endow with knowledge and skill all who practise the arts of healing :

We beseech Thee to hear us, O God.

That it may please Thee to bless the city in which we live ; may our first men be our wisest and best ; may knowledge, virtue, and religion grow in our midst ; and may we all so cultivate the spirit of fairness and charity that our opinions may not bitterly divide us, nor our practices dishonour us, nor our conflicts leave us unkind :

We beseech Thee to hear us, O God.

That it may please Thee to pity and bless the poor and sick in our poor houses, and hospitals ; the afflicted in our asylums ; the sufferers in their own homes ; and guide through death to a better life all who are appointed to die :

In the name of the One who has taught us to love these things :

We beseech Thee to hear us, O God.

V. A PRAYER OF INTERCESSION.

Almighty God, our heavenly Father, who lovest all and forgettest none, we bring to Thee our supplications for all Thy creatures, and all Thy children.

For all whom we love and for whom we watch and care :

We beseech Thee to hear us, O God.

For all who have blest us with kindness, led us with patience, restored us with their sympathy and health, and whose charity has covered a multitude of our sins :

We beseech Thee to hear us, O God.

For all who have wished or done us ill, that Thou wouldst turn their hearts to penitence and ours to pity and blessing :

We beseech Thee to hear us, O God.

For all dumb creatures ; that men may be merciful to the beasts and be touched with a feeling of their infirmities :

We beseech Thee to hear us, O God.

For all women and children suffering from oppression, that Thou wilt manifest Thy mercy towards them, and make the heart of man merciful as Thine own :

We beseech Thee to hear us, O God.

For all on whom Thou hast laid the cross of suffering, the sick in body and the feeble in mind ; for all who are in danger, necessity, and tribulation ; and all who travel by land or by water :

We beseech Thee to hear us, O God.

For all who have been bereaved of relatives and friends, or are troubled by the suffering or sin of those they love :

We beseech Thee to hear us, O God.

For all who are visited by worldly loss that in the dark and cloudy day they may find the peace of God :

We beseech Thee to hear us, O God.

For all who are absorbed in their own grief, that they may be raised to share the sorrows of their brethren, and know Thy secret and blessed fellowship :

We beseech Thee to hear us, O God.

For all who do justly, love mercy, and walk humbly with God, that grace and peace may rest upon them :

We beseech Thee to hear us, O God.

For all who are suffering because of their faithfulness to conviction and duty, that renunciation may bring strength, and sacrifice joy ; and that they may have Thy grace, who seest in secret, and come at last to an open reward :

We beseech Thee to hear us, O Lord.

For all perplexed by the deeper questions of life, overshadowed with doubt, and concerned lest even in thought they should depart from Thee, that light may arise in their darkness :

We beseech Thee to hear us, O God.

For the careless, the scornful, the lovers of darkness rather than the light, that they may be delivered from the bonds of iniquity :

We beseech Thee to hear us, O God.

For all who are tried by passionate temptations, or cold ambitions, or mean suggestions, that Thy mercy may be their salvation :

We beseech Thee to hear us, O God.

For all who are sad because they cannot sorrow for sin as they fain would, that they may come to know

the sweetness of Thy love, and the wideness of Thy mercy :

We beseech Thee to hear us, O God.

For all who are lonely and sad in the midst of others' joys, that they may know God as their Friend and Comforter :

We beseech Thee to hear us, O God.

For the infirm and aged, and all who are growing weary with the journey of life, and for all who are passing through the valley of death that they may find comfort and strength in God, and light at evening time :

We beseech Thee to hear us, O God.

For all forgotten by us, but dear to Thee, for the whole family in heaven and on earth :

We beseech Thee to hear us, O God.

O God our Father, have regard to our intercessions, answer them according to Thy will, and make us the channels of Thine infinite pity and helpfulness, worthy to pray as Thou wouldst have us in the spirit of Him Whom Thou didst send. Amen.

VI. A SERVICE OF PRAYER FOR SOCIAL NEED.

We beseech thee, O Lord, mighty and pitiful, that Thou wilt guide, protect, and inspire all those who learn and labour truly to get their own living.

For men who face peril,

We beseech Thee, good Lord.

For women who suffer pain,

We beseech Thee, good Lord.

For those who till the earth,

For those who tend machinery,

We beseech Thee, good Lord.

For those who strive on the deep waters,

For those who venture in far countries,

We beseech Thee, good Lord.

For those who work in offices and warehouses,

For those who labour at furnaces and in factories,

We beseech Thee, good Lord.

For those who toil in mines,

For those who buy and sell,

We beseech Thee, good Lord.

For those who keep house,

For those who train children,

We beseech Thee, good Lord.

For all who live by strength of arm,

For all who live by cunning of hand,

We beseech Thee, good Lord.

For all who control, rule, or employ,

We beseech Thee, good Lord.

And for all labour of the heart and brain :

Of the leader's judgment,

Of the manager's skill,

Of the doctor's care,

Of the lawyer's discernment,

Of the civilian's discretion,

Of the scientist's knowledge,

Of the scholar's reason,

Of the writer's wit,

Of the artist's power,

Of the teacher's patience,
Of the pastor's zeal,
Of the prophet's fire :

We beseech Thee, good Lord.

And for all those who are poor, and broken, and
oppressed :

For all whose labour is without hope,
For all whose labour is without honour,
For all whose labour is without interest,
For those who have too little leisure,
For those who are underpaid,
For women workers,
For those who work in dangerous trades,
For those who cannot find work,
For those who will not work,
For those who have no home,
For prisoners and outcasts,
For the victims of lust,
For all who are intemperate or luxurious,
For all who are sick or hungry,

We beseech Thee, good Lord.

O Lamb of God that takest away the sins of the
world,

Have mercy upon us.

O Lamb of God that takest away the sins of the
world,

Receive our prayer.

O Father of light and God of all truth, purge the
whole world from all errors, abuses, corruptions, and sins.

Abolish the reign of sin, and establish the Kingdom of Grace in all hearts. Let humility triumph over pride and ambition ; charity over hatred, envy, and malice ; purity and temperance over lust and excess ; meekness over passion ; and disinterest and poverty of spirit over covetousness and the love of this perishing world. Let the Gospel of Christ, in faith and practice, prevail throughout the world ; through Him who liveth and reigneth with Thee and the Holy Ghost, one God world without end. Amen.

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*Here insert Suggestions Drawn from Personal
Experience and Thought.*

XXV. POWER FOR SERVICE.

—o—

THE TRUE MEASURE OF A MAN.

Valuable as experience and study are, the truest measure of a man is not his experience but his hope. No man guided by experience alone will preach the gospel of moral regeneration. He must have a hope, based not on a shallow optimism, but deep down on conviction regarding the character and purposes of God.

THE BASIS OF A THOROUGH-GOING HOPE.

Hope ceases to be shallow and a mere expression of well wishing, and colours with far-reaching significance one's whole nature when one comes to believe in a thorough-going way that God takes trouble over every man—even a sinner, even an outcaste—as a shepherd seeks a lost sheep, or a woman a lost coin. I firmly believe that no man can rise to his highest social usefulness until he is convinced that the Almighty God Himself is working toward a social state of health and holiness and righteousness and joy and peace and love; and that we are co-workers with Him.

THE HUMAN WAY.

Many great ways of attaining a life of service have been tried by men:—The first is, by self-sustained moral effort—the human way. There are many practical principles that may press and urge us to this life, such as showing its reasonableness, its utility to self and country, its joy and rewards. Methods are sug-

gested such as frequent serious meditation, steady reinforcement of any impulse toward service, putting each impulse into effect at once, companionship with noble men, and the reading of fruitful lives. Vehemently pressing such motives upon their hearts, many struggle with great earnestness to lead a life of service. They make vows of one sort or another; they even pray God to help them. Who of us does not know the long hard lonely struggle of this way? For a classical description of this battle, read Romans vii. 15-24.

THROUGH ASPIRATION.

There are those who never move in any plan for a Widows' Home, or a night school, or a public library; men who do not attempt to help their country in any way, because they have no keen desire, no strong emotion or ambition. Their nature is colourless and flat and inert. What remedy is there for this weakness? How shall so great and constitutional a defect be dealt with? It is very evident that the first step must be in the direction of quickening desire. This can best be done by fostering and patiently developing each faint and faltering aspiration that stirs the breast. It must be recognized, encouraged, guarded against every temptation to relinquish it, and made to issue in some degree at least of fulfilment. For a nature affected with this kind of torpor some worthy desire that is stirring in his heart however faintly and fitfully must be taken, and made the object of his fostering care and education. Many are the lights and shadows of such a process. One day the desire is

active, the next day it has nearly died away. But through meditation, contact with intensely living and yearning souls, and reading, progress toward character in the realm of desire may be made.

THROUGH HABITUAL RESPONSE.

But it is not enough to hold and strengthen a purpose by keeping it ever in view, by refusing to lose sight of it for a moment. The purpose must be put into effect. One must acquire the habit of looking for and promptly acting upon every feeling or inspiration connected with his purpose that may come to him, instead of letting it burn out unheeded. A protracted hand-to-hand fight with inward weakness and indifference may ensue, but the desire-faculty thus recognized, encouraged and actively exercised will gradually grow and strengthen, gaining daily in intensity and stability.

NO HOPE IN OURSELVES.

But compared with these slow and laborious methods which depend upon one's unaided strength, there is a far more glorious way to that character which can count triumphantly for social efficiency. Experience tells us that we have no reason in ourselves to hope that the leaven of kindness will work where now the leaven of selfishness is working. We cannot hope in ourselves. We have no power to help ourselves, we are straightened in ourselves. But we are not straightened in God.

OPENING THE DOOR TO GOD.

The divine way is as Forbes Robinson says, the opening of the door of our lives to God :—"It is invit-

ing God to stay no longer outside, but to make His home within. It is undoing the barrier which separates our puny life from the great life which is working about us. It is a confession that we can no longer exist without larger sympathy and help—an admission that we must share our thoughts and aims with Another, and be guided by a higher wisdom than our own. The moment a man opens the door great results can be achieved. Admit God, and omnipotence is on your side. Refuse Him admission, and you are left to starve on your own resources. You live alone, out of touch with all that is best in the universe. Meanwhile, God respects your freedom, and stays without knocking and asking to come in."

INSPIRATION NEEDED.

It is my conviction that social service divorced from the power of the great Servant of Nazareth, is destined to meet with only a partial and limited success. What is said in "The Citizen of To-Morrow" of the West is true of India:—"There is no incentive for the social worker comparable with that which is derived, consciously or unconsciously, from Christianity. This was true in the past; it is still true to-day. The most successful leaders of the cause have owned their inspiration, in some cases directly, in others indirectly, to the religion of Jesus Christ. It would, of course, be altogether untrue to fact to suggest that the spirit of love was first given to the world by the Carpenter of Nazareth. No sober student of history will deny that

centuries before His birth a true and tender philanthropy was practised by many peoples and in many lands. It is, however, equally impossible to doubt that among the influences which have contributed to the cause of social progress, the power of Christianity stands alone—to mention but a few reforms—the abolition of slavery, the cleansing of the prisons, the care of the sick-poor, the abolition of infanticide, the exaltation of womanhood, the improvement in conditions of labour, and, in general, the birth of our modern concern for the down-trodden masses dwelling in our great cities. The religion of Jesus Christ, in a word, has proved itself the most potent factor first in the formation, and then in the realization, of the world's highest social ideals. And so clear is this contention that even those who do not own allegiance to Him, cordially admit its truth.

THE SOURCE OF POWER.

“And the power of Christianity still forms, as it has formed in the past, the chief source of inspiration for social service. ‘The *power* of Christianity’, be it noted, not its *dogmas*. While we certainly owe to those dogmas the lofty conceptions of human, as well as of divine, nature which form the basis of our high hopes for humanity, it is in no sense suggested that the truest social service may not be, and is not being rendered by those who call themselves ‘agnostics.’ But we do contend, and contend emphatically, that the chief *power* for service in this sphere comes from the Man of Nazareth. Such service involves, at its beginning, a deep, unselfish interest in

the welfare of others; and, in its continuance—necessitating, as it must, a careful study of facts and theories, as well as a constant and painful self-identification with the sorrows of others, a strong and self-forgetful patience. This interest and this patience can be learnt, as nowhere else, at the feet of Christ. The agnostic himself cannot say to how great an extent he has derived them—though it were unconsciously—from His life and teaching. And even if this were not the case, and it could be shown that here and there an individual worker had, without the indirect inspiration of Jesus, attained to the necessary unselfishness, it yet remains that we shall never, apart from that inspiration, find great masses of workers actuated by a similar self-forgetfulness. We need only an appeal to history to show how often a great man's work has failed to achieve permanence because he lacked the power to hand on to his humbler followers the spirit which had prompted his own achievements. A patient, unfaltering unselfishness is one of the most difficult virtues to acquire. The world knows only one power that can ensure it. Alike for the first enthusiasm, therefore, and for the effective continuance of his service, the social worker needs the inspiration of Christianity."

HOW A LIFE OF SERVICE IS SUSTAINED.

It is my conviction that apart from a daily feeding upon God's faithfulness, apart from the constant joyful, trustful appropriation of God's free favour, the life of service cannot be sustained. If any one of you

sees the long lonely struggle of the first and all kindred ways, and feels a hunger for the fellowship and co-operation of the Divine in his life, just take down your Testament and read the first seventeen verses of the fifteenth Chapter of the Gospel of John. This is a classic expression by the Master on how the demands for a fruitful life are to be continuously met. In this He says :—

ABIDING IN THE VINE.

“ I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away ; and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; so neither can ye, except ye abide in me. I am the vine, ye are the branches ; he that abideth in me and I in him, the same beareth much fruit ; for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered, and they gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified that ye bear much fruit ; and so shall ye be my disciples.”

May the young men of India catch a vision of the character of God, may they venture to appropriate His availability to faith, and so may they glorify their country and their Father which is in Heaven.

APPENDIX I.

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The following is a form that was used in Forman Christian College. It is given here simply as suggestive of what might profitably be placed before the students at the end of a Mass Meeting a few weeks before their long vacation.

SOME SUGGESTIONS FOR WORK DURING THE SUMMER:

EDUCATION :—

1. Reading to illiterate.
2. Daily voluntary teaching of village boys.
3. Canvassing for the support of new girls' or boys' schools.
4. Personally organizing or helping in night schools.
5. Teaching the members of one's own family.
6. Lending books.
7. Encouraging the establishment of a town public library.
8. Lantern lectures.
9. Escorting groups of younger students through the mills, factories and institutions of your city.

SANITATION :—

10. Urging use of quinine for malaria.
11. Actual distribution of quinine.
12. Personally escorting neglected cases to the dispensaries or hospitals.

TEMPERANCE :—

13. Addresses on Temperance.
14. Distributing literature.

SOCIAL :—

15. The encouragement of the spirit of play, and the introduction of games.

STUDY OF CONDITIONS :—

16. The making of a clear, scientific study of conditions such as the state of sanitation in your town, or data with reference to temperance. This involves a search for facts, and the record of your observations and results.

Note.—Do not try to work along all the lines mentioned above. Remember these things are problems; experience will show how many, many difficulties have to be met before you can change conditions; choose the one or two lines which your environment makes most practical, or most urgent, and work steadfastly at the problem until you have made advance of worth.

DECLARATION.

I intend with God's help to devote some portion of my vacation to Social Helpfulness in the following ways :—

Name

Class

Summer Address

APPENDIX II.

The following was used just preceding the Christmas Holidays :—

COMBINING IN A GIFT TO INDIA.

Not many students are in a position to pledge a solid month to India's service. But in our collective capacity as a third year class we can pledge a gift of thirty days.

The holidays are drawing nigh when, as students, we shall have a week or more at our free disposal. If thirty men from this class should pledge one full day's service to India out of the coming vacation, we could rightly feel that we had given a month to the motherland. The following may be suggestive as an outline of practical ways in which such a day of voluntary service might be spent :—

DECLARATION.

I intend with God's help to devote some portion of my vacation to Social Helpfulness in the following ways :—

Name

Class

Summer Address

APPENDIX III.

The following Card was given to selected outgoing Fourth Year Men :—

DECLARATION.

I intend with God's help

To make a regular and definite study of at least one of the main social problems of the day.

To devote some portion of my time to personally helping the poor and needy.

To make these things a matter of constant prayer.

Date.....

Name.....

APPENDIX IV.

The following shows a way in which outgoing Fourth Year Men have been canvassed in order to enlist their voluntary service in that critical time just following their college course. The material was arranged on a three-page folder, with a perforated page-blank at the end ; or, as below, a perforated inquiry form. To use this effectively would require considerable previous knowledge and experience on the part of the Staff or Student Organization :--

A MATTER OF PATRIOTISM

YOUR SPARE TIME, NEXT YEAR.

It is needed from Fourth Year Men by the social and religious organizations in the town or city to which you are going. If any of these organizations are inefficient, it is the fault of the best trained and most highly educated men there, who are not assuming their share of the burden. These men ought to lead, but their numbers are few. They need you.

What About It?

THE FIRST THING TO DO.

As soon as you enter the city, acquaint yourself with the work in at least one of the following organisations :—

1. *The Poor House or Strangers' Home.*—They will tell you how to treat the beggar on the street, and give you invaluable information about the needs of the city.

2. *The Reform Party.*—Visit their headquarters, and discover their purposes. Then you can decide as to the wisdom of allying yourself with them.

3. *Free Night Schools.*—Give an hour a day to this if possible.

4. *The Boards of Management of Private Schools.*—Accept a place on these, not for honour or personal advantage, but for the work you can put into it.

5. *Work for the Depressed Classes.*—There is no better place to show that you seriously mean to help.

6. *The Local Temperance Association.*—New life, new methods, new enthusiasm, are always needed.

N.B.—Wherever you go consult at least three men—the outstanding reformer, the ablest physician, the most prominent lawyer—concerning the best ways of serving the community.

THE NEXT THING TO DO.

Take off your coat and tackle at least one good hard job for which you receive no money. It will provide great relaxation. It will give you insight into at least one of the great problems of our day. It will give you the acquaintance and the comradeship of the men and women who are actually doing something for their fellows. Above all things else, it will give you a chance to pay the debt that every man owes to the community. *Don't lose your nerve if the first task afforded seems insignificant.*

It will be interesting to know how many of the one hundred and more — graduates who step back into the community after the 30th of March, are willing to give at least a part of their time to the service of the community in which they live.

—:o:—

TO THE STAFF OF — COLLEGE:—

I am interested in the question of Social Service, and should like to know about the opportunities for voluntary work in.....City. My permanent address is:—

Name.....

City.....

District.....

